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The Western Catholic Home Annual

and

Parochial Calendar



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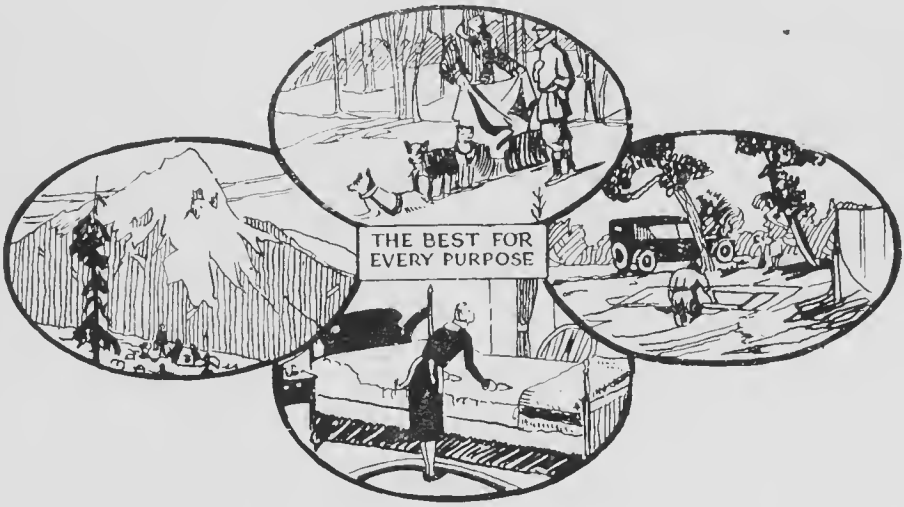
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Foreword

IT is with real pleasure that we send to the Catholic homes of Alberta this 1930 number of the Western Catholic Home Annual. ¶ As in previous years the reading matter is of a very high order of excellence. We sincerely thank all who have contributed articles or have helped us in other ways. ¶ We respectfully ask our readers to take note of our advertising patrons. ¶ We solicit for these patrons a consideration worthy of their goodwill and financial aid--which aid makes this Annual possible.

—THE EDITOR



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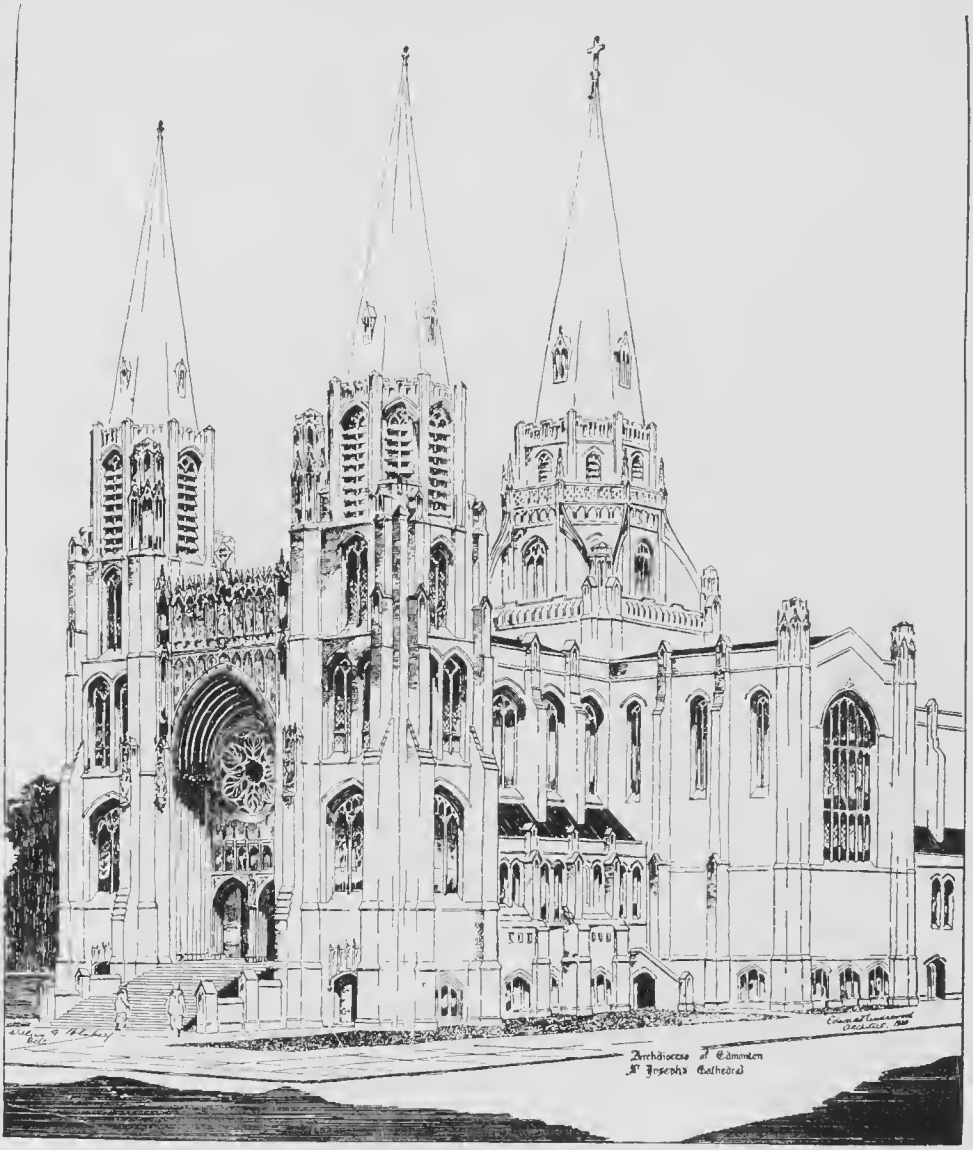
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His Holiness was born at Desio, in Italy, on March 31st, 1856. Ordained priest in 1879, after making a brilliant course of studies, he devoted himself to teaching and library work in his home diocese of Milan. In 1918 he was appointed Apostolic Visitor to Poland. In the following year, 1919, he was appointed Nuncio and promoted to the Titular See of Lepanto. Being created cardinal and promoted to the archdiocese of Milan on June 16th, 1921, he served his native diocese until he was elevated to the Pontificate on February 6th, 1922. On February 12th, 1922, he was crowned Supreme Pontiff of the Universal Church.

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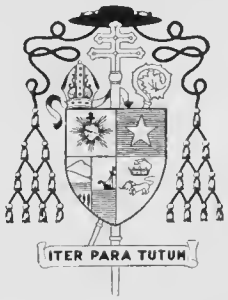
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To the Readers of *The Western Catholic Home Annual.*

MY DEAR FRIENDS:

At the beginning of the New Year, 1930, it is with deep pleasure that We greet all Readers of *The Western Catholic Home Annual,* and offer them our humble and prayerful good wishes for a holy and happy New Year.

During the past year, Almighty God has been pleased, in His bountiful mercy, to continue to bless and prosper the works of the Archdiocese of Edmonton. Not only have the Parishes already founded, been steadfast in the Faith and in the pursuance of good works; but, several new churches, hospitals and other institutions, have been built. Diocesan growth, both in spiritual and in temporal matters, has been very marked. During the year a number of Priests were ordained, among whom was a native Priest, born in Edmonton and educated in our own Catholic schools. For this blessing, we thank the Lord of the harvest; and hope prayerfully that He may call many others from among our own Albertan boys and girls, to serve Him in the Priesthood or in the Religious life.

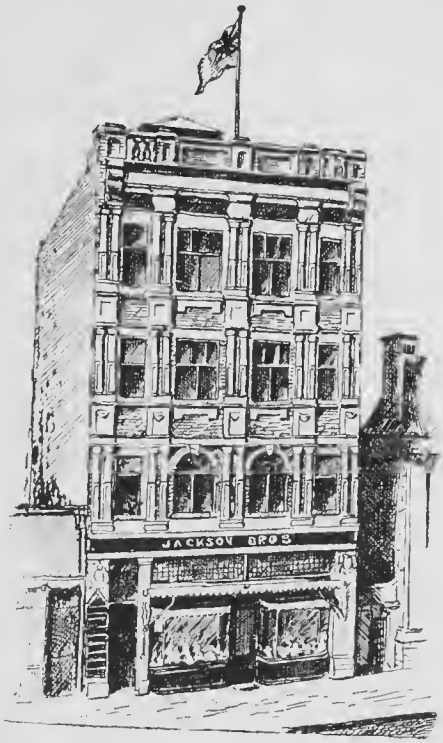
Last year, too, gave Us the great consolation and joy of visiting Our Holy Father, Pope Pius the Eleventh. It was with a sense of the deepest satisfaction, that We told the common Father of Christendom; of your steadfastness in the Faith, your zeal for the promotion and advancement of the Church, and your loyalty and attachment to the venerable Seat of Apostolic Authority. The Holy Father showed the deepest interest in the progress of the Church under Our jurisdiction; and graciously bestowed upon all Our Clergy, Religious and Faithful, the Apostolic Benediction.

The New Year just beginning, brings with it new opportunities with their consequent responsibilities. The supreme opportunity afforded us, that of serving God better and furthering the eternal interests of our immortal souls. Let us resolve, therefore, to make this year the noblest and best of our lives. Let us refresh our souls often at the Fountains of the Saviour, by the frequent and fervent reception of the Most Blessed Eucharist. Nothing will have a more lasting influence towards our happiness, or bring us more surely to our final destiny: for, "He who eateth My Body and drinketh My Blood, hath Everlasting Life, and I will raise him up on the Last Day."

Yours faithfully in Christ,

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Archbishop of Edmonton.

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To the Readers of the Western Catholic
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DEAR FRIENDS:

In the year just passed, Almighty God has continued to prosper the people of this land, and none more than those who are privileged to live in Southern Alberta.

In the years now opening up before us, it should be our part to make sure that, in the midst of increasing material prosperity, the things of the spirit shall not be neglected.

Opportunities are being multiplied on every hand for advancing in the knowledge of God, if we only avail ourselves of them. This Province has its own Catholic newspaper; correspondence lessons in the Catechism are available to all who need them; religious instruction is broadcast over the air several times each week; and there is a steady growth in the number of priests and churches, serving the spiritual needs of the scattered communities of this western country. With the co-operation of every faithful and loyal Catholic, this growth shall be, not only steady, but quick; and this land shall become as fruitful in grace and spiritual blessings, as in material plenty, to all who dwell in it.

The call for greater zeal and generosity is to all: to the Laity equally with the Clergy. It was promised long ago that the Twentieth Century should belong to Canada. If we all do our share in forwarding the cause of our Divine Master, this Canada of the Twentieth Century shall belong to God.

That God may shower an abundance of His blessings upon all, during the year 1930, is the prayer of

Yours faithfully in Christ,

✠ JOHN T. KIDD,
Bishop of Calgary.

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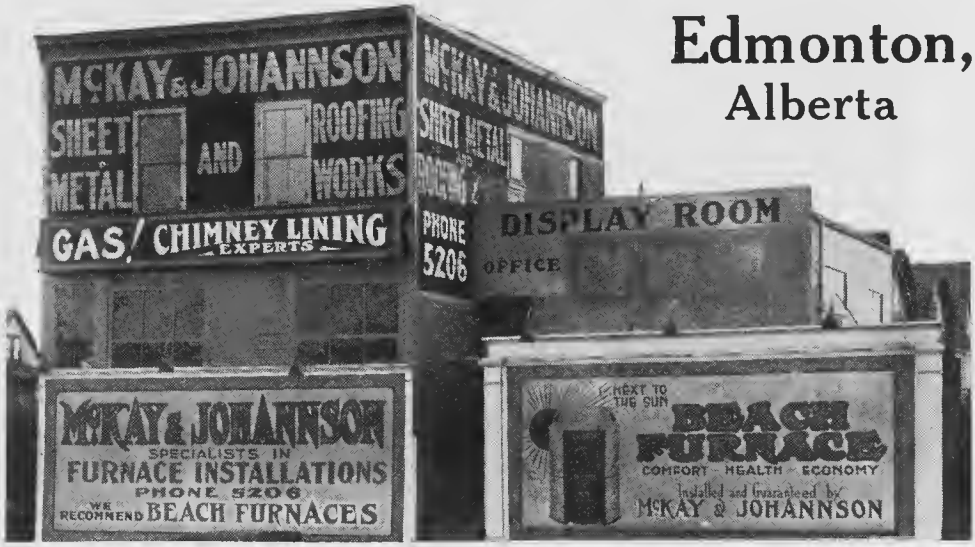
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Order of Services, Edmonton Churches

ST. JOSEPH'S CATHEDRAL

Sunday Masses—
Summer schedule: 6:30, 7:30 and 9:00.
Winter schedule: 7:30 and 9:00.
Solemn High Mass at 11:00.

Week Day Masses—
Summer schedule: 6:30, 7:30 and 8:15.
Winter schedule: 7:00, 7:30 and 8:15.
Special Children's Mass on Saturdays at 8:30.

Evening Services—
Every day of week.
Benediction on Sunday, Thursday and Saturday at 7:30.

Confessions:
Saturday afternoon, 3:00 to 6:00.
Saturday evening, 7:30 to 10:00.

Catechism:
Sundays at 3 p.m.

ST. ANTHONY'S PRO-CATHEDRAL

Masses—
Sundays: 8:00, 9.00, 10.00 and high Mass 11:00. On Holy Days of Obligation, Masses at 7:00, 8:00, 9:00; high Mass at 10:00.

Benediction—At 7:30 p.m.

Week Day Masses—
At 7:00 and 8:00.

Confessions—
Confessions will be heard Saturday afternoons from 3:00 to 6:00; in the evenings from 7:45. The same regulations apply to Thursdays before First Fridays.

SACRED HEART

Sunday Masses—
Low Mass, 8:00; children's Mass, 9:15; high Mass, 11:00.

Benediction—
Prayers and sermon, 7:30.

Week Day Masses—
At 7:00.

Confessions—
Saturday: 2:30 to 5:30; 7:30 to 9:00.

IMMACULATE CONCEPTION

Sunday Masses—
Low Mass, 8:00; children's Mass, 9:00; high Mass, 11:00.

Benediction—
Sunday at 7:30.

Weekly Mass—
At 7:00 during summer, in church; during winter, in convent.

HOLY ROSARY

Sunday Mass—
High Mass, 11:00; Benediction follows.

ST. ALPHONSUS

Sunday Masses—
Low Mass, 8:30; high Mass, 10:30.

Sunday Benediction—
At 7:30, sermon.

Week Mass—
Low Mass, 7:30 each morning.

Confessions—
After devotions and every morning before Mass.

Saturday Evening Services—
Devotion to our Mother of Perpetual Help, followed by Benediction.

NORTH EDMONTON

Sunday Masses—
Low Mass, 8:00; high Mass, 10:30.

Weekly Masses—
At 5:30, 6:00, 8:00.

Sunday Benediction—
—and short instruction, 7:00.

Benediction—
Every week day at 7:45.

Confessions—
Every morning before Mass and Saturday afternoons.

ST. JOACHIM'S

Sunday Masses—
Low Mass, 6:30 and 8:30; high Mass, 11:00.
Benediction, 7:30.

Weekly Mass—
6:30 and 7:45.

Benediction—
Every Thursday and Saturday, 7:30.

ST. EDMOND'S

Sundays—
Communion at 8:00; low Mass with English sermon at 8:30; high Mass with French sermon at 10:30; benediction at 7:30 p.m.

Saturdays—
Benediction at 7:30, followed by confessions.

BASILIAN FATHERS

Sunday Masses—
Low Mass, 8:30; high Mass, 10:30.

Benediction—
Vespers and sermon, 7:00.

Weekly Mass—
6:30 and 7:30; special children's Mass on Saturday at 8:00.

ST. ANDREW'S

Sunday Masses—
Low Mass, 8:30; high Mass, 10:30.

Sermon and Benediction—
Sunday evening at 7:30.

Weekly Masses—
At 7:30; special children's Mass on Saturday at 8:30.

Catechism—
Sunday afternoon at 3:00.



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The Catholic Year

MOVEABLE FEASTS

Septuagesima	Feb. 16	Low Sunday	Apr. 27
Shrovetide	Mar. 4	Ascension Day	May 29
Ash Wednesday	Mar. 5	Pentecost	June 8
Palm Sunday	Apr. 13	Holy Trinity	June 15
Holy Thursday	Apr. 17	Corpus Christi	June 19
Good Friday	Apr. 18	S. H. of Jesus	June 27
Easter	Apr. 20	First Sunday of Advent	Nov. 30

Ember Days

First week in Lent—March 12, 14, 15.
Pentecost week—June 11, 13, 14.
Third week in September—Sept. 17, 19, 20.
Third week in December—Dec. 17, 19, 20.

Holy Days of Obligation

Every Sunday of the year. (1) New Year's Day, Jan. 1; (2) Epiphany, Jan. 6; (3) Ascension Day, May 29; (4) All Saints, Nov. 1; (5) Immaculate Conception B.V.M., Dec. 8; (6) Christmas Day, Dec. 25.

The Law of Fast and Abstinence

All who have completed their seventh year are subject to the law of abstinence.

All who have completed the twenty-first year of their age and have not yet reached their sixtieth year are bound by the law of fast.

The law of abstinence affects only the KIND of food and has no reference to its QUALITY. It forbids the use of flesh meat and broth made of meat. Eggs and milk products are allowed; lard may be used in preparing food. The number of meals and the quality of food may be the same as on other days.

The law of fasting affects the QUANTITY of food. It permits only one full meal a day. Besides this a collation of eight ounces in the evening, if the full meal is at noon, or at noon, if the full meal is in the evening. Also some food, the quantity, quality being determined by approved local customs, may be taken in the morning.

The use of both flesh and fish at the same meal is now permitted.

Every Friday of the year is a day of abstinence.

The law of fast and abstinence must be observed on Ash Wednesday, on the Wednesdays and Fridays of Lent, on the Ember days, on the Vigils of Pentecost, of the Assumption of the Blessed Virgin Mary, of All Saints, and of Christmas.

All the days of Lent not included in the above, are days of fast only.

The law of abstinence, or of fast and abstinence, or of fast only, is not binding on Sundays, nor on holy days of obligation (unless such a holy day occurs in Lent) or on the Vigils of the Assumption and of All Saints when these Vigils are anticipated.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

It is important to remember that the practices of fasting and abstinence are not merely penitential works of COUNSEL, recommended to our observance, but acts of mortification of PRECEPT, enjoined by laws binding strictly on the conscience; and therefore not to be evaded or omitted without mortal sin. Various reasons, however, may exist for excuse or dispensation from these laws. These reasons are as a rule published each year in the "Lenten Regulations" of each diocese.

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JANUARY

1. W.—**Circumcision of Our Lord.**
2. T.—St. Fulgentius.
3. F.—St. Genevieve, V.—**First Friday.**
4. S.—St. Gregory, Bp. C.

5. **S.—Holy Name of Jesus.**
6. M.—**Epiphany of Our Lord.**
7. T.—St. Lucian, M.
8. W.—St. Apollinaris, Bp.
9. T.—SS. Julian and Basilissa, MM.
10. F.—St. William, Bp. C.
11. S.—St. Hygenius, P.M.

12. **S.—1st Sunday after Epiphany.**
13. M.—St. Veronica of Milan, V.
14. T.—St. Hilary, Bp. D.
15. W.—St. Paul, First Hermit, C.
16. T.—St. Marcellus.
17. F.—St. Anthony, Ab.
18. S.—St. Peter's Chair at Rome.

19. **S.—2nd Sunday after Epiphany.**
20. M.—St. Sebastian, M.
21. T.—St. Agnes, V.M.
22. W.—St. Vincent, M.
23. T.—St. Raymond of Pennafort, C.
24. F.—St. Timothy, Bp. M.
25. S.—Conversion of St. Paul.

26. **S.—3rd Sunday after Epiphany.**
27. M.—St. John Chrysostom, Bp. D.
28. T.—St. Valerius.
29. W.—St. Francis de Sales, Bp. D.
30. T.—St. Martina, V.M.
31. F.—St. Peter Nolasco.

Special Devotion: The Holy Child

A MOTHER'S PRAYER TO THE INFANT JESUS

Did the Good Saint Anne when her Mary knelt,
A tiny girl at her knee,
Look down the years to Bethlehem's night,
And see her child with Thee?
Did she vision her, weary and suffering,
Grief-torn at the foot of the tree?
Ah no, she only gave thanks to God
That her child was close to Thee.
Oh Infant Jesus, through weal or woe
Teach me Thy hand to see;
Grant that in time and eternity,
My child may be close to Thee.

THE HOLY FAMILY

Joseph! Foster-father striving
In the workshop all day long,
Pausing in thy strenuous labors
Oft to echo Mary's song:
Toiling with the saw and hammer.
Always busy, never done;
E'er providing food and shelter
For thy spouse and Foster-son,
May thy toil and industry
Our example ever be.

In the cottage, Mary Mother!
Thy pure hands were busy, too,
Happy o'er thy household duties,
Doing all that mothers do;
Heedful of thy Jesus' comfort.
Tending Him with loving care,
And at evening, at thy bidding,
Moved His baby lips in prayer;
Mary Mother, full of grace!
May we imitate thy ways.

Jesus! in Thy home at Nazareth,
Model of all youth wert thou,
Never causing line or wrinkle
In a loving parents' brow.
Striving every hour to please them
Hastening at their least behest;
Hearkening to St. Joseph's bidding,
And Thy Mother's sweet request;
Jesus! May Thy youth provide
Many lessons as our guide.

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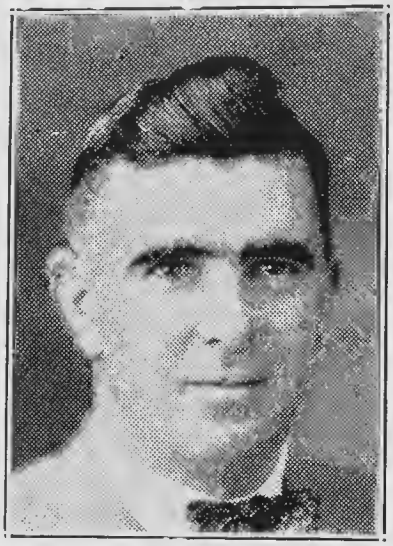
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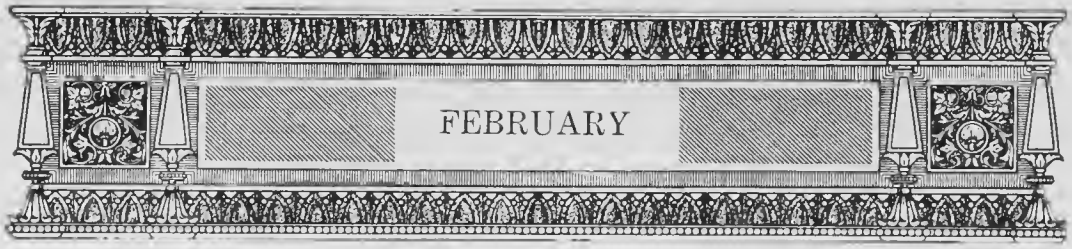


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1. S.—St. Ignatius of Antioch, Bp. M.

2. **S.—4th Sunday after Epiphany.—Purification of the B.V.M.**
3. M.—St. Blase—**(Blessing of throats).**
4. T.—St. Andrew Corsini, Bp. C.
5. W.—St. Agatha, V.M.
6. T.—St. Dorothy, V.M.
7. F.—St. Romuald, Ab.—**First Friday.**
8. S.—St. John of Matha, C.F.

9. **S.—5th Sunday after Epiphany.**—St. Cyril of Alexandria.
10. M.—St. Scholastica, V.—St. William, C.
11. T.—Our Lady of Lourdes.
12. W.—St. Eulalia.
13. T.—St. Catherine of Ricci, V.
14. F.—St. Valentine, M.
15. S.—SS. Faustinus and Jovita, MM.

16. **S.—Septuagesima Sunday.** — St. Juliana, V.M.
17. M.—St. Flavian, Bp. M.
18. T.—St. Simeon, Bp. M.
19. W.—St. Barbatus.
20. T.—St. Eleutherius, Bp. M.
21. F.—St. Pepin, C.
22. S.—St. Peter's Chair at Antioch.

23. **S.—Sexagesima Sunday.**—St. Peter Damian.
24. M.—St. Matthias, Ap.
25. T.—St. Tarasius, Bp. M.
26. W.—St. Margaret of Cortona.
27. T.—St. Leander, Bp. C.
28. F.—St. Romanus, Ab.

Special Devotion: The Hidden Life of Our Lord

NOTHING GOOD

O Lord, how sweet are Thy ways! but who can walk therein without fear? I tremble lest my life should pass away without doing anything for Thee; and when I try to serve Thee, nothing that I do contents me, because I can do nothing to repay Thee the least part of the debt I owe Thee. I feel that I would consume myself in Thy service; but when I look upon my own misery I see that I can do nothing good but what Thou Thyself enablest me to do.—The Spirit of St. Theresa.

GETHSEMANE

I dreamed! Oh God! 'Twas Thou that gave me power—to truly wake
And see the Garden of Sad Tears—Gethsemane!
The Holy Cross—the Blood so red.
The Man Divine—so innocent!
A Virgin! Yet so Fatherly,
A Brother, who would truth declare
To souls that dwell on earth.

Upon my soul I gazed in tears—
That soul bereft of grace;
The cancer growth—soul-killing vice,
That fed upon the weaknesses of flesh.
'Twas then I saw Thine agony—the Thorns!
My soul was racked! 'Twas broke in twain,
'Twas I that planned Thy death!
'Twas I that made Thee cry
Aloud in anguish.

"I knew not what I did,"
But Lord forgive—the night is gone.
The Day is here, and Lord,
Thou ever reigneth on that shore,
Where sinners to the Land of Saints
Are welcomed evermore.

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(See Page 4)

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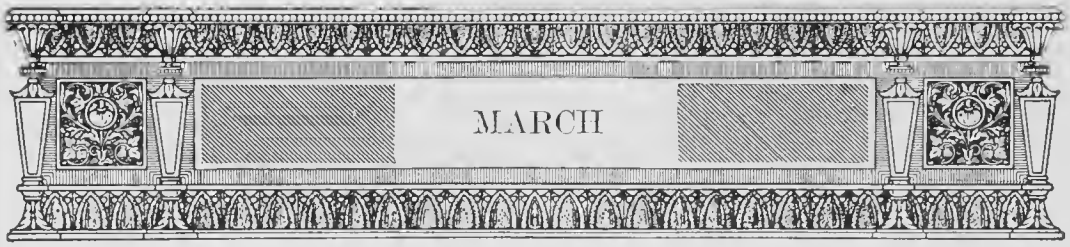
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1. S.—St. Albinus.

2. **S.—Quinquagesima Sunday.**—St. Charles of Flanders.
3. M.—St. Cunegundes, V.
4. T.—St. Casimir, C.
5. W.—**Ash Wednesday.**—St. Adrian
6. T.—SS. Perpetua and Felicitas, MM.
7. F.—St. Thomas Aquinas, C.D.—**First Friday.**
8. S.—St. John of God, C.

9. **S.—1st Sunday of Lent.**—St. Frances of Rome.
10. M.—The Forty Martyrs of Sebaste.
11. T.—St. Eulogius, M.
12. W.—St. Gregory the Great.—**Ember Day.**
13. T.—St. Euphrasia, V.
14. F.—St. Matilda, M.—**Ember Day.**
15. S.—St. Zachary.— **Ember Day.**

16. **S.—2nd Sunday of Lent.**
17. M.—St. Patrick, Apostle of Ireland.
18. T.—St. Cyril of Jerusalem.
19. W.—**St. Joseph, Spouse of the B.V.M.** (Patron of the Church).
20. T.—St. Cuthbert, Bp. C.
21. F.—St. Benedict, Ab.
22. S.—St. Catherine of Sweden.

23. **S.—3rd Sunday of Lent.**
24. M.—St. Gabriel, Archangel.
25. T.—**Annunciation of B.V.M.**
26. W.—St. Ludger, Bp. C.
27. T.—St. John Damascene, C.D.
28. F.—St. John Capistran, C.
29. S.—SS. Jonas and Barachisius, MM.

30. **S.—4th Sunday of Lent.**—Seven Sorrows of the B.V.M.
31. M.—St. Balbina, V.M.

Special Devotion: *St. Joseph*

THE MONTH OF ST. JOSEPH

March is the month of St. Joseph. Shrouded in the sombre spirit of the Lenten season, this month's devotion to Joseph takes on a truer semblance of the hidden life and silent character of the Saint himself. Of all the sanctities in the Church, St. Joseph's lies deepest down and is the hardest to see distinctly. The devout feel, rather than see, how immense that sanctity must have been. The Gospel speaks but a few eloquent words of Joseph. He seems to be enveloped in silence and quietude, and to inspire the same type of devotion in his clients. With no great pomp and ceremony, with no loud acclaim and eclat, Catholics instinctively turn to St. Joseph with special love and devotion in this month of March. They draw nearer to their Patron and Protector, and enter into a greater intimacy with this strong, silent man of God, who completed the "earthly Trinity"; Jesus, Mary, Joseph.

The character of St. Joseph is that of a personage singularly favored, yet most modest withal. It was his high privilege to be chosen and destined for honors and responsibilities such as came to no other servant of God. His personality may be summed up thus: He was unpretentious in purpose, earnest in his application, and steadfast in his fidelity. Wealth he did not possess; distinction in the world he never aspired to; book learning was not his. He was a simple wage-earner, wedded to his work; he was a silent provider and protector, ever wise and watchful for the welfare of his sacred charges. The career of Joseph was one long and tireless vigil.

Keep back the words by hate inspired,
Let love and patience conquer strife,
Let not my senses stray from Thee
To seek the vanities of life.

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(See Page 4)

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APRIL

1. T.—St. Valerius, C.
2. W.—St. Francis of Paula, C.
3. T.—St. Richard of Chichester.
4. F.—St. Isadore. **First Friday.**
5. S.—St. Vincent Ferrer, C.

6. **S.—Passion Sunday.**—Bl. Juliana, V.
7. M.—Bl. Herman Joseph, C.
8. T.—St. Perpetuus, Bp. C.
9. W.—St. Mary of Egypt.
10. T.—St. Macarius.
11. F.—Seven Sorrows of the B.V.M.
12. S.—St. Julius.

13. **S.—Palm Sunday**—St. Hermengild.
14. M.—St. Justin.
15. T.—St. Paternus.
16. W.—St. Encratis.
17. T.—**Maundy Thursday.**
18. F.—**Good Friday.**
19. S.—**Holy Saturday.**

20. **S.—Easter Sunday.**
21. M.—St. Anselm, Bp. D.
22. T.—SS. Soter and Caius.
23. W.—St. George, M.
24. T.—St. Fidelis, M.
25. F.—St. Mark.
26. S.—SS. Cletus and Marcellinus, P.P., MM.

27. **S.—Low Sunday.**—St. Peter Canisius, S.J.
28. M.—St. Paul of the Cross, C.F.
29. T.—St. Peter, M.
30. W.—St. Catherine of Sienna.

Special Devotion: The Resurrection

THE VICTOR CHRIST

The Victor Christ, in triumph risen,
Shakes off the winding sheet of death,
Dispels the darkness of the prison
And treads the earth—and conquereth!

Majestical, the Sun of Heaven
Now routs the gloom of Calvary's night;
The gates of hell are cleft and riven
Before the brightness of His light.

His angels, swift-winged, bear the story
To where the just, imprisoned, wait,
And saints, arrayed in new-born glory,
Throng eagerly through Heaven's gate.

Glad earth rejoices at this hour,
Flings out the banners of the spring,
And shows in leaf and every flower
Her welcome to the risen King.

So let us haste with hearts rejoicing
To where the Master waits His own;
Our lips glad alleluiahs voicing
Before the Easter altar throne.

There we may taste the Bread of Heaven,
The Blood that once was sacrificed,
The new imperishable leaven,
His gift this morn—the Victor Christ.

It is certain that he who does not advance in the way of the Lord, goes backwards and exposes himself to fall into sin.

With all thy heart love the love which loves thee, and has created thee to draw thee wholly to Himself.—St. Francis.

What people think of you is not half so important as what you know about yourself.

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(See Page 4)

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1. T.—SS. Philip and James, App.
2. F.—St. Anastasius, Bp. D. **First Friday.**
3. S.—Finding of the Holy Cross.

4. **S.—2nd Sunday after Easter.** St. Monica.
5. M.—St. Pius V., P.C.
6. T.—St. John before the Latin gate.
7. W.—Patronage of St. Joseph.
8. T.—Apparition of St. Michael.
9. F.—St. Gregory Nazianzen, Bp. D.
10. S.—St. Antoninus, Bp. C.

11. **S.—3rd Sunday after Easter.** St. Francis Girolamo, S.J., C.
12. M.—SS. Nereus and Comp., MM.
13. T.—St. John the Silent, Bp. C.—Bl. Robert Bellarmine, S.J., Bp.
14. W.—St. Boniface, M.—St. Pachomius.
15. T.—St. John Baptist de la Salle, C.
16. F.—St. Ubaldus, Bp. C.—St. John Nepomucene, M. — St. Honoratus, Bp. C.
17. S.—St. Paschal Baylon, C.

18. **S.—4th Sunday after Easter.**—St. Venantius, M.
19. M.—St. Peter Celestine, P.C.
20. T.—St. Bernadine of Sienna, C.
21. W.—Bl. Andrew Bobola, M.
22. T.—St. Rita.
23. F.—St. John Baptist de Rossi, C.
24. S.—B.V.M., Help of Christians.

25. **S.—5th Sunday after Easter.**—St. Gregory VII, P.C.
26. M.—Rogation.—St. Philip Neri.
27. T.—Rogation.—St. Mary de Pazzi, V.
28. W.—Rogation.—St. Augustine.
29. T.—Ascension of Our Lord.—(Day of obligation).
30. F.—St. Ferdinand, K.C.
31. S.—St. Angela Merici, V.

Special Devotion: The Blessed Virgin

MARIA IMMACULATA

"Maria Immaculata,
Maria, Ora Pro Me."
In Accents Fervent, Loving,
My Prayer Ascends Each Day.

Maria Immaculata,
Virgin Sweet and Mild,
Spread Thy Protecting Mantle,
At Night-Fall, Over Thy Child.

Maria Immaculata,
If Only Tongue Could Say,
The Fervent Love I Bear Thee,
Increasing Day By Day!

Maria Immaculata,
Reign Thou Within My Heart,
Keep Me a Child of Mary,
From Thy Side Ne'er Let Me Depart.

—Mary R. Meehan

BLESSED AMONG WOMEN

She wrote no books, she painted no pictures, she thrilled no audience with her eloquence, she inaugurated no great reform. She spent her life in none of the brilliant spheres for which many of our girls sigh today. She simply lulled a little Babe on her breast; she pressed its face close to her mother-heart; she went about her household duties in a Nazareth kitchen; she filled her water pitcher at the well, lighted her fires, and prepared her meals, unwaited upon, unattended by any, save the angels that hovered unseen. Yet, through all ages past, and through all ages to come, her name is, and ever will remain, the most blessed among women, "our tainted nature's solitary boast."

Ave Sanctissima,
'Tis nightfall on the sea,
Ora pro nobis,
Our souls rise to thee.

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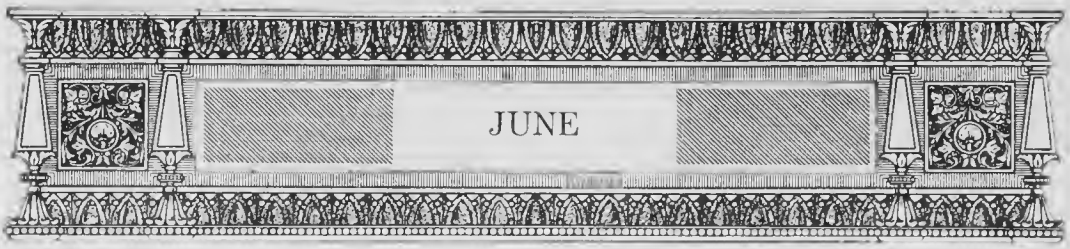
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1. **S.—Sunday within Octave of Ascension.**
2. M.—SS. Marcellinus and Comp. MM.
3. T.—St. Clotilda, W.
4. W.—St. Francis Caracciolo, C.F.
5. T.—St. Boniface, Bp. M.—(Apostle of Germany).
6. F.—St. Norbert, Bp. C.F.—**First Friday.**
7. S.—St. Robert, Ab.—Vigil Fast Day.—Abstinance.

8. **S.—Pentecost Sunday.**
9. M.—SS. Primus and Felician, MM.
10. T.—St. Margaret, W.
11. W.—**Ember Day.**—St. Barnabas, Ap.
12. T.—St. John of St. Facundus, C.
13. F.—**Ember Day.**—St. Anthony of Padua, C.
14. S.—**Ember Day.**—St. Basil, Bp. D.

15. **S.—Trinity Sunday.**—SS. Vitus and Comp., MM.
16. M.—St. John Francis Regis, S.J., C.
17. T.—St. Avitus, Ab.
18. W.—St. Ephraem, C.D.
19. T.—**Corpus Christi.**
20. F.—St. Silverius, P.M.
21. S.—St. Aloysius Gonzaga, S.J., C.

22. **S.—2nd Sunday after Pentecost.**—St. Paulinus, Bp. C.
23. M.—St. Etheldreda, V.
24. T.—Nativity of St. John the Baptist.
25. W.—St. William, Ab.
26. T.—SS. John and Paul, MM.
27. F.—**Feast of the Sacred Heart of Jesus.**—St. Ladislaus, K.M.
28. S.—St. Irenaeus, Bp. M.

29. **S.—3rd Sunday after Pentecost.**—SS. Peter and Paul, App.
30. M.—Commemoration of St. Paul, Ap.

Special Devotion: The Sacred Heart

A SONG FOR JUNE

O Sacred Heart of Jesus,
I fain would near Thee be,
To have Thy warm and precious Blood
Renew the life in me.

Could I but lean upon Thy Breast
As John did long ago,
What bursts of all-embracing love
From me would surely flow.

But do I not, O Sacred Heart,
Thyself within me hold
Each morning in the Eucharist?
And yet, alas, how cold!

Pray give me courage, loving Lord;
With time, Love's fire will melt
The coldest soul or hardest heart,
And make Thy Presence felt.

THY WILL BE DONE

Every day when we say the Lord's Prayer, we repeat the words, "Thy will be done on earth as it is in Heaven." But do we act and speak at all times as if we really meant this? If misfortunes come to us or our families and friends, do we not hasten to ask God for relief often without thinking to add, "Thy will, not mine, be done"?

At one time St. Francis of Assisi was very ill and was suffering great agony. One of his brothers said, "My Father, pray that God may lighten your sufferings; His hand is too heavy upon you." But St. Francis rebuked the simple-hearted brother, saying sternly, "Only your simplicity excuses you. How have you the audacity to disapprove of the just judgments of God?"

Then, looking toward Heaven, he said, "O my God, the accomplishment of Thy will is the greatest consolation I can receive in this life."

By the perfect exercise of one virtue, a person may obtain to the height of all the rest.—St. Gregory Nazianzen.

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JULY

1. T.—**Most Precious Blood.**—St. Theobald, C.
2. W.—Visitation of the B.V.M.
3. T.—St. Leo II, P.C.—St. Heliodorus, M.
4. F.—St. Bertha, W.—**First Friday.**
5. S.—St. Anthony Maria Zaccaria, C.F.

6. **S.—4th Sunday after Pentecost.**—St. Goar, C.
7. M.—SS. Cyril and Methodius, Bpp. CC.
8. T.—St. Elizabeth of Portugal, Q.W.
9. W.—St. Veronica, V.
10. T.—Seven Holy Brothers and Comp., MM.
11. F.—St. Pius I, P.M.
12. S.—St. John Gualbert, Ab.

13. **S.—5th Sunday after Pentecost.**—St. Anacletus, P.M.
14. M.—St. Bonaventure, Bp. D.
15. T.—St. Henry, C.
16. W.—Our Lady of Mt. Carmel.
17. T.—St. Alexius, C.
18. F.—St. Camillus de Lellis, C.F.—(Patron of Hospitals).
19. S.—St. Vincent de Paul, C.F.—(Patron of Charities).

20. **S.—6th Sunday after Pentecost.**—St. Jerome Emiliani, C.F.
21. M.—St. Praxedes, V.
22. T.—St. Mary Magdalen.
23. W.—St. Apollinaris, Bp. M.
24. T.—St. Christina, V.M.
25. F.—St. James, Ap.
26. S.—St. Ann, Mother of the B.V.M.

27. **S.—7th Sunday after Pentecost.**—St. Pantaleon, M.
28. M.—St. Nazarius and Comp., MM.
29. T.—St. Martha, V.
30. W.—SS. Abdon and Sennen, MM.
31. T.—St. Ignatius Loyola, S.J., C.F. (Patron of Retreats).

Special Devotion: The Precious Blood

THE POWER OF THE BLOOD OF JESUS

The power of the Blood of Jesus is never doubted, its work never incomplete.

Earth (through sin), was dimmed, but it was not darkened; disfigured, but not blackened. God saw it through the Precious Blood, as through a haze; and there it lay with a dusky glory over it, like a red sunset, up to the day of Christ.

Earth, our little, humble earth will always have the right to treat the Precious Blood with special endearments, because It is its native place. When the angels, as they range through space, see our little globe twinkling with its speck of colored light, it is to them as to the little Holy House in the hollow glen of Nazareth, more sacred and more glorious than the amplest palaces in starry space.

We must take a saint to guide us on our way. Let it be that grand lover of Jesus, the Apostle St. Paul. His conversion was one of the chief glories of the Precious Blood. Redeeming grace was his favorite theme. He was forever magnifying and praising the Blood of Jesus. His heart was filled with it, and was enlarged by grace that it might hold yet more.

Without the Precious Blood there is no intercourse between Heaven and earth. Prayer would be useless. Our hopeless lot would be irremediable.

MORTAL SIN

People are never to be wholly trusted not to commit mortal sin. The policy of full trust is an error.

"No danger" and "never fear" are the expressions not of courage, but of moral foolhardiness. Let fathers and mothers not make this fatal mistake with their young folks.

Indolence is a stream that flows sluggishly, but yet undermines the foundation of every virtue.

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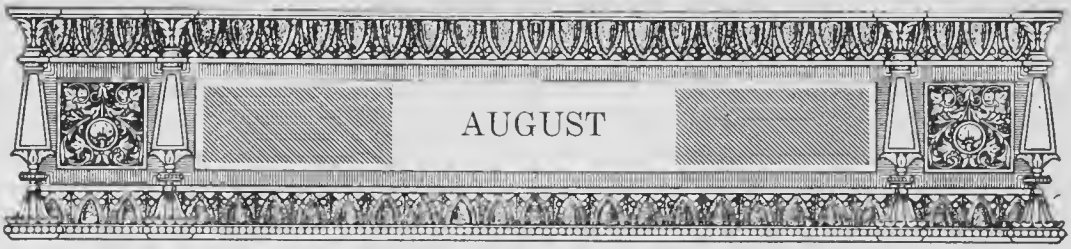
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1. F.—St. Peter in Chains.—**First Friday.**
2. S.—St. Alphonsus Liguori, Bp. D.F.

3. **S.—8th Sunday after Pentecost.**—Finding of St. Stephen's Relics.
4. M.—St. Dominic, C.F.
5. T.—Our Lady of Snows.
6. W.—Transfiguration of Our Lord.
7. T.—St. Cajetan, C.F.
8. F.—SS. Cyriacus and Comp., MM.
9. S.—St. Romanus, M.

10. **S.—9th Sunday after Pentecost.**—St. Lawrence, M.
11. M.—SS. Tiburtius and Susanna, MM.
12. T.—St. Clare, V.
13. W.—St. John Baptist Vianny, "Cure d'Ars."
14. T.—St. Eusebius, C.
15. F.—**Assumption of the B.V.M.**
16. S.—St. Joachim, Father of the B.V.M.

17. **S.—10th Sunday after Pentecost.**—St. Hyacinth, C.
18. M.—St. Agapitus, M.
19. T.—St. Louis, Bp. C.
20. W.—St. Bernard, Ab. D.
21. T.—St. Jane Frances de Chantal, W.F.
22. F.—SS. Timothy and Comp., MM.
23. S.—St. Philip Benizi, C.

24. **S.—11th Sunday after Pentecost.**—St. Bartholomew, Ap.
25. M.—St. Louis, K.C.
26. T.—St. Zephyrinus, P.M.
27. W.—St. Joseph Calasanctius, C.F.
28. T.—St. Augustine, Bp. D.
29. F.—Beheading of St. John the Baptist.
30. S.—St. Rose of Lima, V.

31. **S.—12th Sunday after Pentecost.**—St. Raymond Nonnatus, C.

Special Devotion: Our Lady's Assumption

ASSUMPTION

"I see Thee still, waking or slumbering,
Beside the cottage door at play,
Feet pattering,
Unbidden yet to life's harsh way;
Hear lisping tones through prayer go faltering,
Feel Thy young arms. Thy kiss my tears would stem,
Visioning with me
Red prophecy—
The road to Golgotha from starlit Bethlehem.

"Yet beauteous shines this earth,
For that it gave Him birth.
Dear scenes His tarrying blessed!
I see yon slopes of Olivet—
Speed Him, those heights, to Heaven's crest
For throne of thrones far set;
A distant roof—the Cenacle—
His second birth those walls engirth;
A word—Omnipotence 'neath bread,
Love's cloak, doth dwell!

"Ah, Lamb of God, I yearn,
Yet to Thy bidding turn;
Thy handmaid still, would wait
Thy chosen dawn, in splendor dight,
When angels lift the gate
Once caught Thee from this sight."
Wherefore soft rays illume all space,
As shone round Gabriel?
Tones swell:
The King bids come! Not Heaven were home without thy face!"

Mary is appointed by God, Queen of Heaven and earth; and exalted above all the choirs of Angels and Orders of Saints, stands at the right hand of the Only Begotten Son Jesus Christ, Our Lord, she intercedes most powerfully and cannot fail to obtain what she asks.—Pope Pius X.

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SEPTEMBER

1. M.—St. Giles, Ab.
2. T.—St. Stephen, K.C.
3. W.—St. Serapia, V.M.
4. T.—St. Rosalia, V.
5. F.—St. Lawrence Justinian, Bp. C. —**First Friday.**
6. S.—St. Onesiphorus, M.

7. **S.—13th Sunday after Pentecost.** —St. Regina, V.M.
8. M.—Nativity of the B.V.M.
9. T.—St. Peter Claver, S.J., C.
10. W.—St. Nicholas of Tolentino, C.
11. T.—SS. Protus and Hyacinth, MM.
12. F.—The Holy Name of Mary.
13. S.—St. Maurilius, Bp. C.

14. **S.—14th Sunday after Pentecost.** —Exaltation of the Holy Cross
15. M.—The Seven Dolors.
16. T.—St. Cornelius, P.
17. W.—**Ember Day.**—Stigmata of St. Francis of Assisi.
18. T.—St. Joseph of Cupertino, C.
19. F.—**Ember Day,** SS. Januarius, Bp. and Comp., MM.
20. S.—**Ember Day.**— SS. Eustachius and Comp., MM.

21. **S.—15th Sunday after Pentecost.** —St. Matthew, Ap.
22. M.—St. Thomas of Villanova, Bp. C.
23. T.—St. Linus, P.M.
24. W.—Our Lady of Ransom.
25. T.—St. Firmin, Bp. M.
26. F.—Bl. Isaac Jogues, John Brebeuf, and Comp., S.J., MM.
27. S.—SS. Cosmas and Damian, MM.

28. **S.—16th Sunday after Pentecost.** —St. Wenceslaus, K.M.
29. M.—St. Michael, Archangel.
30. T.—St. Jerome, C.D.

Special Devotion: The Holy Cross

BENEATH THE CROSS

Spend an hour near Jesus
With His Mother 'neath His Cross–
'Twas sin that caused His anguish
And sorrow of her loss.
Hearken to His sacred word
While He's dying here for you:
He prays, "Forgive Them, Father,
For They Know Not What They Do."

Spend an hour near Jesus
With the noble Magdalene,
Who comforted the Mother
Whom the angels hail their Queen;
Though sin hath crucified Him,
By the Cross are men set free.
So watch and pray with Jesus
'Neath the Cross on Calvary.

Spend an hour near Jesus
With the loved one, Saint John,
Who followed the Master
Though the others had all gone;
Be steadfast, true, and loyal
To the faith that God gave you,
And pray, "Forgive Them, Father,
For They Know Not What They Do."

"Oh, tormented heart! it was love, and sorrow, and fear, which broke Thee. It was the sight of human sin, it was the sense of it, the feeling of it laid on Thee; it was zeal for the glory of God, horror at seeing it so near Thee, a sickening, stifling feeling at its pollution, the deep shame and disgust and abhorrence and revolt which it inspired, keen pity for the souls whom it has drawn headlong into Hell—all these feelings together Thou didst allow to rush upon Thee. Thou didst submit Thyself to their powers, and they were Thy death. That strong heart, that all noble, all generous, all tender, all pure heart was slain by sin."
—CARDINAL NEWMAN.

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1. W.—St. Remigius, Bp. C.
2. T.—Holy Guardian Angels.
3. F.—St. Teresa of the Child Jesus. **—First Friday.**
4. S.—St. Francis of Assisi, C.F.

5. **S.—17th Sunday after Pentecost.**
6. M.—St. Bruno, C.F.
7. T.—**Most Holy Rosary.**
8. W.—St. Bridget of Sweden.
9. T.—St. Denis and Comp., MM.
10. F.—St. Francis Borgia, S.J., C.
11. S.—St. Gummar, C.

12. **S.—18th Sunday after Pentecost.**
13. M.—St. Edward, K.C.
14. T.—St. Callistus, P.M.
15. W.—St. Teresa, V.
16. T.—St. Gall, Ab.
17. F.—St. Margaret Mary, V.
18. S.—St. Luke the Evangelist.

19. **S.—19th Sunday after Pentecost.**
20. M.—St. John Cantius, C.
21. T.—St. Ursula.
22. W.—St. Mary Salome.
23. T.—St. Theodoret.
24. F.—St. Raphael, Archangel.
25. S.—St. Crispin, M.

26. **S.—20th Sunday after Pentecost. —Feast of Christ King.**
27. M.—St. Frumentius, Bp. C.
28. T.—SS. Simon and Jude.
29. W.—St. Narcissus.
30. T.—St. Marcellus.
31. F.—**Vigil—Fast—Abstinence.**

Special Devotion: Rosary and the Holy Angels

IN ROSARY MONTH

There's many a rosary told at Mary's feet,
Not pearly gleams nor amethystine glows,
When, come as child to mother, we repeat
The dolorous decades of our daily woes.

How maketh she response? Like arrow sped
By angel archer, memories upstart
Of ways wherein her sinless heart hath bled
In union with the Man-God's smitten Heart.

Is ours the weight of poverty and care?
Was it not hers in Bethlehem of old?
Homeless are we? Even so did Mary fare
Forth with the Lamb from Bethlehem's menaced fold.

Our world is dark, mayhap because we miss
The friendly faith a crucial hour disproved;
She knew Gethsemane—its traitor kiss;
And Judas was of those whom Jesus loved.

Desolate we and making ceaseless moan
For that the best are summoned from beside?
What of Jerusalem and the chamber lone
From Calvary's eve to dawn of Easter-tide?

Mary hath borne all—the lack; the loss;
On heights of pain, in depths of woe, hath stood;
Tell o'er thy decades, holding fast the cross,
The badge and bond of Mary's motherhood.

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1. S.—**All Saints.**—(Day of obligation).

2. **S.—21st Sunday after Pentecost.**
3. M.—All Souls.
4. T.—St. Charles Borromeo.
5. W.—SS. Zachery and Elizabeth.
6. T.—St. Leonard, C.
7. F.—St. Florence, Bp. C.—**First Friday.**
8. S.—St. Godfrey, C.

9. **S.—22nd Sunday after Pentecost.**—St. Theodore.
10. M.—St. Andrew Avellino, C.
11. T.—St. Martin of Tours.
12. W.—St. Martin, P.M.
13. T.—St. Stanislaus Kostka, C.
14. F.—St. Josephat, Bp. M.
15. S.—St. Gertrude, V.

16. **S.—23rd Sunday after Pentecost.**—St. Edmund.
17. M.—St. Gregory, Wonder Worker.
18. T.—Dedication of Basilica of SS. Peter and Paul, Abb.
19. W.—St. Elizabeth of Hungary.
20. T.—St. Felix of Valois, C.F.
21. F.—Presentation of the B.V.M.
22. S.—St. Cecilia, V.M.

23. **S.—24th Sunday after Pentecost.**—St. Clement, P.M.
24. M.—St. John of the Cross.
25. T.—St. Catherine of Alexandria.
26. W.—St. John Berchmans, S.J. (Patron of Altar Boys).
27. T.—St. Maximus.
28. F.—St. Stephen and Comp., MM.
29. S.—St. Saturninus.

30. **S.—1st Sunday of Advent.**—St. Andrew, Ap.

Special Devotion: The Souls in Purgatory

OUR DEAD

Nothing is our own; we hold our pleasures.
Just a little while, ere they are fled:
One by one life robs us of our treasures;
Nothing is our own except our Dead.

They are ours, and hold in faithful keeping,
Safe forever, all they took away.
Cruel life can never stir that sleeping.
Cruel time can never seize that prey.

Justice pales; truth fades; stars fall from Heaven;
Human are the great whom we revere:
No true crown of honor can be given,
Till we place it on a funeral bier.

How the children leave us; and no traces
Linger of that smiling angel band;
Gone, forever gone; and in their places
Weary men and anxious women stand.

Is Love ours, and do we dream we know it.
Bound with all our heart-strings, all our own?
Any cold and cruel dawn may show it,
Shattered, desecrated, overthrown.

Only the dead Hearts forsake us never;
Death's last kiss has been the mystic sign
Consecrating Love our own forever
Crowning it eternal and divine.

So when Fate would fain besiege our city.
Dim our gold, or make our flowers fall,
Death, the Angel, comes in love and pity,
And to save our treasures, claims them all.

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(See Page 4)

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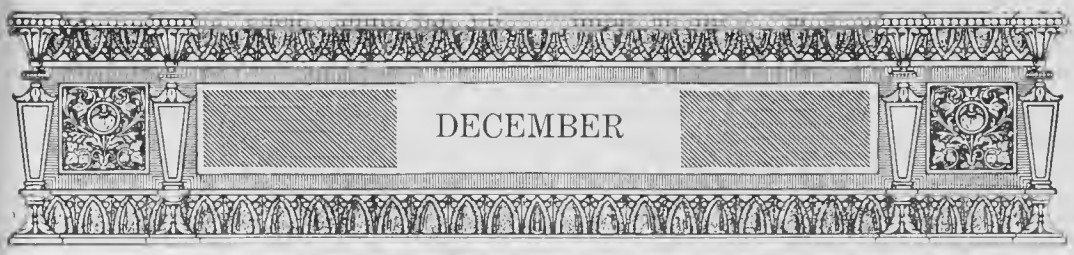
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2. T.—St. Bibiana.
3. W.—St. Francis Xavier, C.—(Patron of Apostleship of Prayer).
4. T.—St. Barbara, V.M.
5. F.—St. Sabas, Ab.—**First Friday.**
6. S.—St. Nicholas, Bp. C.

7. **S.—2nd Sunday of Advent.**
8. M.—**Immaculate Conception of B. V.M.** (Day of Obligation).
9. T.—St. Leocadia, V.M.
10. W.—St. Melchiades, P.C.
11. T.—St. Damascus, P.C.
12. F.—Our Lady of Gaudalupe.
13. S.—St. Lucy, V.M.

14. **S.—3rd Sunday of Advent.**
15. M.—St. Valerian, Bp. M.
16. T.—St. Eusebius.
17. W.—**Ember Day.**—St. Lazarus.
18. T.—St. Auxentius, Bp. C.
19. F.—**Ember Day.**—St. Nemesius, M.
20. S.—**Ember Day.**—St. Philogonius.

21. **S.—4th Sunday of Advent.**
22. M.—St. Zeno, M.
23. T.—St. Victoria.
24. W.—**Vigil — Fast Day — Abstinence.**
25. T.—**Christmas.**
26. F.—St. Stephen, First Martyr.
27. S.—St. John Evangelist.

28. **S.—Sunday within Octave of Christmas**—Holy Innocents.
29. M.—St. Thomas à Becket, Bp. M.
30. T.—St. Sabinus.
31. W.—St. Sylvester.

Special Devotion: The Coming of Christ

ETERNAL LOVE

What caused the Saviour here to Come,
The God of Heaven and earth,
And caused the angelic host to sing
At His humble place of birth?
Love it was—Eternal Love.

Why did the Shepherds heed the call
To worship and adore,
And make them brave the chilling air
And tend their flocks no more?
Love it was—Eternal Love.

What made the Kings arise with haste
And costly gifts to bring?
It was the Star that urged them on
To Christ their God and King
To Love—Eternal Love.

Love divine had come to man
To make his heart rejoice,
For none but He could heal the wounds
The will of God to voice
In Love—Eternal Love.

THE SHEPHERDS' HYMN

Peace will be in earth and Heaven,
Glory in the skies.
Discord from the world is driven
By grace's blessed ties.

God made man in man's appearance,
Will descend to earth,
Mediator, our deliv'rance,
By His sacred birth.

Let us go, then; let us see, then,
Word of God, born man.
Let us go, then; let us hear, then,
The tidings, if we can.

Juda hears a Child's voice crying,
Saviour of us all.
Earth's most ancient foe is flying,
Conquered now, he'll fall.

Let us hasten! Let us hasten!
To that Child's crib, no other.
Let us sing then, let us sing then,
All praise to His Virgin Mother!

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The Old-fashioned Home

By Rev. Father A. MacGillivray, Munson, Alta.

"The old order changeth, yielding place to the new, and God fulfills Himself in many ways, lest one good action should corrupt the world: for what are men better than sheep and goats which nourish a blind life within a brain if, knowing God, they lift not hands in prayer both for themselves and those who call them friends."

—Alfred Tennyson.

WITH due respect to the enterprising spirit of young people who are inclined to look forward rather than backward and spare no pains to keep primed up in the ways of modern life, I still wonder if we are not losing rather than gaining ground in pursuit of happiness. In fact I believe that the world is advancing so rapidly in the way of material progress that the better things of life are left behind; and like the gleaners of old who followed the reapers, we must go back afield to gather up these lost treasures if we want to further the cause of human happiness.

The reader may be tempted, here, to fall into a very common error as to the meaning of happiness. He will suppose, for example, that my idea of happiness is different from his own and so will the ideas of other men differ, one from the other; and to support that contention, he will say that some find happiness in a simple life, others in fashionable society; some in pursuit of fine arts, others again in travel and adventure. But, dear reader, you are mistaking, here, pleasure for happiness and this is the common fallacy of all the ages. Pleasure is diversified according to each one's taste and talents and disposition and capacity of enjoyment but happiness is one and the same thing for all men. Pleasure appeals to the senses but happiness appeals to the soul. Pleasure is not lasting, happiness will endure for time unto eternity. Now then, coming back to our subject, let us see if we are really drawing nearer to the ideal of happiness than our ancestors of long ago; and to ascertain that fact, we shall compare the home life of other days with our own in respect to happiness.

In the first place we must bear well in mind that happiness in this life is only temporary and incomplete. Its continuation and completion can be realized only in eternity. Nevertheless a due measure of happiness in this life is both possible and legitimate. In fact it is God's will that all men should be reasonably happy in this life and completely happy in the next life. We speak of home as the abode of happiness because it is the cradle of childhood; where we have all felt the influence of a father's care and a mother's love, our first and sweetest impressions. No doubt we can find in after life many blessings which will make up, in part, for a homeless childhood but better than these by far is the happy memory of a good home,

(Continued on Page 53)

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(Continued from page 49)

which memory we shall carry with us all the days of our life.

It is a great mistake to suppose that the old fashioned home did not provide social enjoyment for young people. On the contrary I believe that young people did not have to leave home to find wholesome amusement and agreeable companionship like our young people today who are so taken up with the new fads of modern society. The reader may here object that those were the days of slow motion; before the motor car whizzed by over the dusty highway and people could not travel from home beyond a Sabbath day's journey and therefore they stayed at home and enjoyed themselves as best they could. This may be very true but the fact still remains that home life then was, by no means, as dull as you would suppose, for young people were as light-hearted and happy and carefree as they are today and even old people also shared in their pastime and enjoyed the fun of many a social evening.

The original settlers of this country, many of whom have long since passed away, were men and women of sturdy character. They had to be of that type in order to make a living and carve out a career for themselves and their families in the New world. Those early settlements established in the eastern provinces of Canada have, naturally grown and prospered and advanced in the way of material progress. The social habits and customs are gradually passing away but one thing, however, remained constant to this day, that is, the moral standard of right living, once set up in the homes and hearts of the people. There is nothing so painful to one of those old timers as the loss of a good name. It was the dread of destroying the family honor, together with the more enlivening motives of faith that kept people in the way of pure living so that serious offences against morality were seldom if known among them. And I tell you, dear reader, there is nothing so conducive to happiness as a right conscience and a clean heart and a good life so remarkably conserved in the old-fashioned home.

Social uplift and moral improvement will help considerably to advance the cause of happiness, but if the spiritual element in life be neglected, then we shall not find much happiness here and none whatever beyond the grave. The object of religion is to develop this spiritual element in human life, hence no home should be without religion, and the more of it the better for the family, the better for the community, the better for the nation.

That spirit of household piety, kept up from generation to generation in the older provinces, cannot fail to inspire the stranger with sentiments of respect and admiration for the good old faith that is in us, that faith once delivered to the saints and surviving even to this day with increasing vitality and power in the homes and hearts of the people. Family prayer is an old custom with most Catholics of Quebec and the Maritime provinces. Before the hour of retiring, the Rosary is recited in common, the father leading and the rest responding. Even to the little tots, gathered like chickens about the mother's knee raising their lisping voices with the common strain to their Heavenly mother "pray for us sinners now and at the hour of our death Amen."

Now then, dear reader, I trust I have not overdrawn this picture of an Old-Fashioned Home and in open contrast with the Modern Home, with which we are more familiar, I hope it will appear to you, as it does to me, that in our march of material progress, we have, after all, lost many things which make life worth living; and in order to improve our present outlook for happiness, we must go back and reclaim those lost treasures, those wholesome lessons of long ago, teaching man the rules of right conduct and right living, directing our feet in the way of peace and leading to social, moral and spiritual perfection which make for happiness both here and hereafter.

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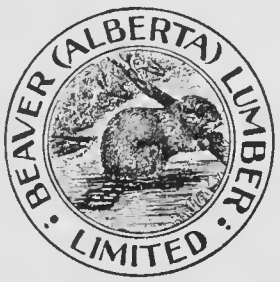
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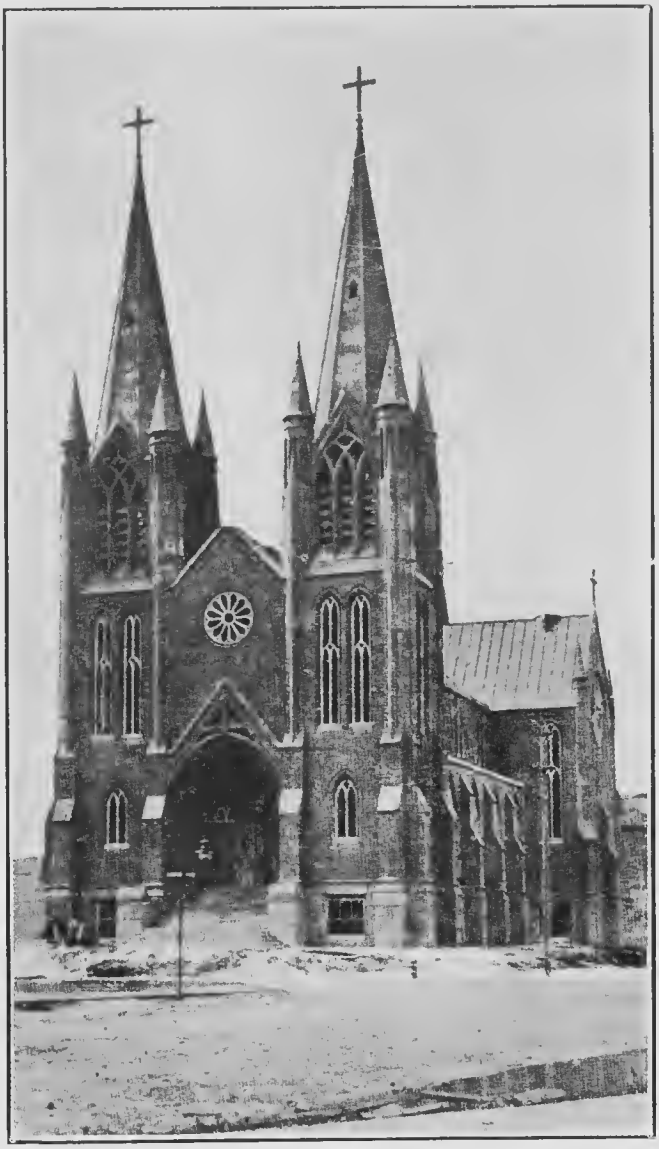
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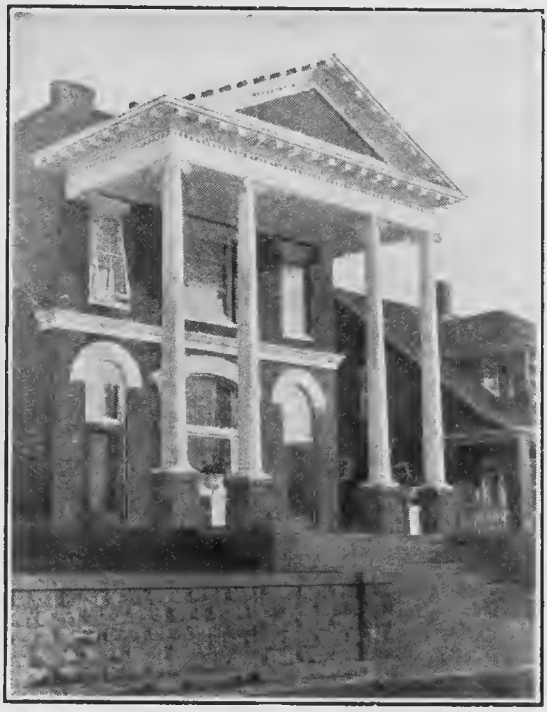
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What is the Best Education?

By Mr. J. M. Gilmour, Medicine Hat

A FEW years ago a prominent educationist of London, England, when speaking in Western Canada, stated that education was not a search for that which was informative only, but that the ideal to be striven for was that which would best equip a boy or girl to get the most out of life and to put the most into life. It is just possible that were he asked to define more clearly his idea of the best education he would say that "to put the most into life" was intended to mean and cover the many features which seemed lacking in his definition and which we would consider necessary of inclusion.

The word "education" means the imparting or acquisition of knowledge. However, we have heard of educated monkeys, horses and other animals, so that the word by itself without some qualifying adjective does not appear sufficiently comprehensive to properly describe the status or worth of a human mind which we say is educated. The question which naturally follows, therefore, is "What is an education?" The usual answer from the average man on the street would be that an education is the acquiring of a general knowledge of those things about which we need information to fit us for earning a livelihood. Many volumes have been written by various authors in all ages to portray their ideas of what constitutes an education. Milton said: "A complete and generous education fits a man to perform justly, skilfully and magnanimously, all the offices, both public and private, of peace and war."

Some men are in the fortunate position of knowing that their sons will succeed them in business. The problem of the best education for their boys is thereby made much less difficult than in the case of parents who, for obvious reasons, are not so favorably situated. Those of the latter class far outnumber the former and from the viewpoint of greater general interest, we shall deal with them in preference. They must ask and endeavor to correctly answer the question: "What is the best education for our sons?" At the moment, they seldom realize that in this matter, more truly than in any other, their ambitions, like

"The best laid schemes o' mice and men
Gang aft a-gley,
And lea'e us nought but grief and pain
For promised joy."

Probably you have peered through the dim vista of space and time, and in your day dreams pictured your young Michael as an eminent jurist, but time finds him a second-rate mechanic in a factory. John was always "good at school and handy around the house," and so you decided he should be an electrical engineer. With what pride you would read of his wonderful inventions! How they would startle the world! Time in its ceaseless course discovers John in the afternoon of life as a scene shifter in Hollywood. And then there was Mary —pretty and trim, quick as a flash. We all remember little Mary at the Friday evening school concerts. How smart she was and what a wonderful future she would have! After graduating from

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university she would have her picture taken in her robe and professor's hat and she would send one back to the old folks at home. Mother shared in this anticipated joy and often suggested just how Mary should look in that photograph; how her diploma should be held to show up better and she wondered what rich Uncle Ned would do when he got one. Yes, Mary was to study medicine and be the first lady doctor in their county.

Well, somehow or other, things didn't go just the way the home folks calculated they would. After finishing Grade IX, Mary saw a good chance as a ticket seller when old Eph Perkins renovated the barn, moved it over on to Main Street and called it "Dreamland Palace." Again time moves along and Aunt Helen says that if Mary will only mind her p's and q's she will be able to hold her job for quite a spell.

There you have a pretty fair example of how the average family turns out in spite of the lofty ideals which the parents entertained for their brilliant careers. Knowing this, is there not some education which would be best for all cases?

Suppose we paint a brighter picture. Let us borrow the fairy's wand and turn Time backward and start off again with the same children. We have been dreaming and what a horrible nightmare it was! And so with lighter hearts and stronger resolve, we find Michael, John and Mary doing well. The parents have made great sacrifices without murmuring.

Michael today sits upon the bench in the District Court which is being held in the old home town. Dear old Mother is almost beside herself with joy. The little front room has been dusted and set in order. The family album is on the centre table. Mother opens the book and takes a proud peep at little Michael with his curls and rocking-horse. It's nobody's business if Mother presses it to her lips and breathes a silent prayer of gratitude that her boy has done so well. Dinner is just about ready now. Mother slips out the back door and trips lightly over to Mrs. Billy John Dolan's house to see if her good neighbor would care to step over to the court house for a few minutes just to see how the case is getting on.

And in the meantime, John has won wealth and fame as an electrical engineer in a distant city. He is too busy to write home now and Mother says she has not seen him for nigh on to seven years. Mary established a wonderful record at university and is now practising medicine in Detroit.

The folks back home often speak of the great educations given Michael, John and Mary, and how proud of them their parents must be. Months passed. Years rolled on. The old people are still alive but very feeble now. They keep to themselves and are not often seen down town. Friends drop in occasionally but they seldom speak of the children now. Mrs. Brown heard that Michael had committed suicide after being removed from the bench. John is in a hospital for incurables, the architect of his own misfortune. Mary was killed in a motor car accident following a wild party at a road house near Detroit. Yes, they were wonderfully educated all right, but did they receive the best education?

Readers of the Home Annual may be interested in knowing that we have mirrored for them the history of a family of our acquaintance in another land during the last twenty-five years. Names, positions and places have been substituted for the originals.

We now resume our study and again ask "What is the best education?" Supposing we agree that it is the mental training required by a man to enable him to live properly? Very well, then, call it that and we proceed a step further. Would it not be advisable to come to some agreement as to the meaning of the expression "to live properly?" Let us imagine that we have formed our readers into a society to debate this matter. At this point some one might suggest a special committee to consider this part of our task: and so a strong committee is selected and retires to the side room. Don't you suppose the first thing for that body to decide is why we are living and what is it all about? If this be decided first, it will be easier to report back on the significance of the phrase "to live properly." While waiting for our committee, we might give this a little thought ourselves. It is worthy of deep study. No one is too busy to think it over occasionally.

(Continued on Page 84)

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Nova et Vetera

By Rev. Father O'Halloran, Castor, Alta.

ABOUT a century ago, various acts were passed in England, forbidding child labor, and making a limited school attendance compulsory. Government grants were accordingly made for the provision of schools in manufacturing districts, such schools being of course Protestant in teaching and training. Poor Catholic parents had no option but to allow their children to attend; with disastrous results to their religious beliefs. Against adverse conditions and at great expense and personal sacrifice Catholics in Great Britain finally provided, and still struggle to provide, a religious education for their children.

Do we fully realize the importance of a Catholic education? Do Catholic parents in Western Canada, especially in country districts, make commensurate efforts to obtain the priceless gift of a religious education for their little ones? Are they prepared to make even a tithe of the sacrifices made by their forefathers in other lands to obtain this important end? If not, let them consider seriously the words of Cardinal Vaughn, "The question of Catholic elementary schools is of deep religious import; it is a case of life or death to the souls of millions." Undenominational education which leaves God, the Author of truth, the Source of wisdom and knowledge, the Creator of heaven and earth, out of the curriculum, is one of the later fruits of the religious revolution of the sixteenth century.

Sometime ago Canon Raven, an Anglican divine, in an English weekly, "The Outline," trotted out the hoary old tales of the Spanish Inquisition, Gallileo, the Massacre of St. Bartholomew's Day, etc., and sternly asked if these were the fruits of the Catholic Church. How could she possibly be the Church which our Divine Saviour established?

Mr. G. K. Chesterton having genially removed the lion's skin from the monster presented by the enquiring Canon, concluded with a few pertinent remarks on the fruits of the so-called Reformation. "What," he writes, "are the fruits peculiar to the Reformation? I would not be so flippant as to say that the answer is a lemon, but I might untruly say that the answer is an orange." Far from being the blessing, biased historians would have us believe the Religious Revolution of the sixteenth century, seriously retarded the progress of European civilization. It destroyed the monastries, with their schools, hospitals, and refugees for the poor, and it is only within the last century that attempts have been made to restore in some measure the damage done by the covetous reformers. Birkhauseur, in his Church History writes: "The Reformation everywhere became the fruitful source of political intrigue and discord of long and cruel civil wars. The evil seed it had sown everywhere, bore bloody fruit. The religious strifes in Switzerland, the revolts of the Huguenots in France and of the Calvinists in the Netherlands; the wars of the peasants and Anabaptists in Germany; finally, the wars of the Protestant princes of Germany, against the Empire, were the natural results of the discord and hatred, which the Reformers by their revolutionary teachings had enkindled among the peoples of Europe. It was the Reformation that made England the scene of constantly recurring insurrections and civil wars from the Pilgrimage of Grace till the Great Rebellion, which brought Charles the 1st to the block. The Thirty Years War, which converted Germany into a vast field of desolation and horror was the distinct legacy of the Reformation."

There were no poor laws necessary in Britain previous to the time of Henry the Eighth. The poor and aged were cared for in the monastries. Surprising as it may sound to the ears of the self-complacent present day, "The lowest period in history in hospital organization and nursing came just before our time. The 18th century had much better hospitals than the 19th; and the 16th better than the 18th, and strange as it may sound to some ears, some of the finest hospitals that the world knows of were erected in the later middle ages," Dr. James Walsh in "A History of Nursing." Miss Nutting, after speaking

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Rev. Father J. E. Dougan, Pastor



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of the progress made in hospitalization in earlier centuries, assures us, "It is commonly agreed that the darkest period in the history of nursing was that from the latter part of the 17th up to the middle of the 19th century. During this time the condition of the nursing art, the well-being of the patient, and the status of the nurse all sank to an indescribable level of degradation."

Dickens describing "Dothbey Hall" in "Nicholas Nickleby," gives some idea of the state of education in England in the early Victorian age. The Grammar schools founded by Edward VI were far from replacing the schools attached to the six hundred monasteries suppressed by "Bluff King Hal." Indeed the speaker of the House of Commons, in 1563 A.D., spoke of the want of schools and schoolmasters in England at that time and contrasted the ignorance of his own time with the flourishing condition of learning in the past.

England fared no worse than other Protestant countries, for Luther, writing on the same subject bemoans the fact that "Under the Popes not a child could escape the devil's broad nets, barring a rare wonder, so many monasteries and schools were there, but now that priests are gone good studies are packed off with them." And again, "The devil has misled the people into the belief that schooling is useless since the exit of the monks, nuns and priests."

We might well say of present-day romances what the celebrated Belgian historian, Professor Kurth, wrote of the same type in the Renaissance period. "Their imagination projected its mental image in the clouds which veiled the past and admired itself in a world which was nothing but its own reflection," and the reflection, judging by the number of sects, would be a decidedly broken image.

We do not admire or seek the fruits of an education, which has not for its foundation the teachings of Christ. Catholic religious education, and its influence unwittingly accepted by those outside the fold, has been the salvation of European civilization. For as H. Belloc writes, "Europe is the Church and the Church is Europe." The Catholic Church and Her teachings are the foundation and leaven of Western civilization. When those teachings have been rejected wars and dissension have followed. The French Revolution is an excellent example of the fruits of the teachings of Rousseau and Voltaire. The unrest of the present day is the result of aberration from Christ and His Church.

* * *

Education includes "all those experiences by which intelligence is developed, knowledge acquired, and character formed." It must, to be complete, be moral, intellectual and physical. A course in athletics may develop a strong back and a weak mind; a purely mental education, an intellectual monstrosity; exclusively moral instruction, without the guidance of intellect and reasonable attention to health conditions, may lead to a silly pietism. As Fr. Martindale, S.J., speaking of the late Sir Bertram Windle, writes: "Science without charity inflates; charity without science extravagates; science along with charity creates." His talk had nothing of the penury of that which excludes God and His grace; nor of the vagueness of that pietism which takes no trouble to ascertain the facts. But this man, who went to Holy Communion, and who studied hard, was constructive; and may this stand firm as his enduring panegyric."

The family is unquestionably the cornerstone of the state and parents have an inalienable right; a trust reposed in them by Almighty God to bring up their offspring in the knowledge, love and service of their Creator. Parents cooperated with God Himself to bring children into the world and in them devolves the duty to see that the souls entrusted to them shall reach eternal happiness, in so far as lies in their power. Undoubtedly children should be educated to take their place in the world; but it is far more important that they be educated to take their place in eternity. Care of the body may come first in order of time; cultivation of the intellect is a necessity for a rational being; but in order of importance, moral and religious education comes first, for religion and morality lead to the highest and most lasting happiness. Mere book-learning is not by any means the measure of personal happiness or public usefulness; but sound morality, whether united to scholarship or not, is essential to the happiness of the individual and

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Instruction, 6:30 to 7:30 p.m.
Benediction, 7:30 p.m.
Holy Hour, first Sunday of the month, 7:30 to 8:30 p.m.

WEEK-DAY SERVICES

Mass daily at 8:15 a.m. during winter months; 8 a.m. during the rest of the year.
Confessions heard daily before Mass.
Evening services and Benediction, Wednesday and Friday, 7:30.
Rosary and Litany every Saturday, 7:15 p.m.
Confessions every Saturday evening.

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Columbus Club meets in their rooms every third Sunday, after the evening devotions.
Catholic Women's League meets every first Tuesday evening, 7:30.
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valuable to one's country and fellow-citizens.

Undoubtedly then, religion is the most important element of the child's education, which is to prepare him for his duties in life, and surely the worship of His Creator takes precedence of all others. Parents teach their children truthfulness, honesty and other principles of natural religion. When they are blessed with a knowledge of God's revelation it is their sacred duty to give their children a Christian education.

Governments in many parts of the world and enemies of religion are each year more and more advocating unreasonable systems of education, which regard the individual as a mere puppet of the state instead of as a child of God. In this they disregard the natural rights of parents. They ignore the probability that the youth of the land may become imbued with the political principles of the ruling party and be led to irreligion and indifference, if not abhorrence, to all that their forefathers held sacred. Such state control would destroy individual liberty; it would make the people the veritable slaves of every scheming demagogue who won control of the state; the liberties and rights won through the centuries at a terrible price of tears and suffering would be lost and might never be regained. For these rights and liberties, the expression of the free-will of a rational being created by God, the Catholic Church has fought through the ages and the American Declaration of Independence was based on a sound foundation, which they will violate at their peril when it stated: "We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among them are life, liberty and the pursuit of happiness."

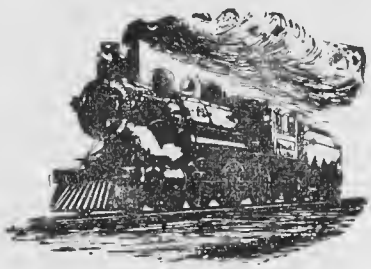
There are many people who still remain in the Dark Ages, which began shortly after the Reformation, who persist in regarding the Catholic Church as the enemy of science and progress. Having had for their mental pabulum, falsified histories and books on various subjects by prejudiced writers, they are extraordinarily ignorant of the world's debt to the Catholic Church in science, as in every other line of endeavor. It would seem that these men seek to keep their people in ignorance of the true facts of history, lest knowing the truth they might study the Catholic Faith and be converted. Indeed we might well say of those who accuse the Catholic Church of keeping her children in the dark, "Mutato nomine de te fabula narratur."

Civilization is not of rapid growth. It develops slowly and flowers late. The people of the present generation are enjoying the fruits of a civilization, the seeds of which were sown by the Catholic Church thirteen hundred years ago. In history, as in nature, there can be no effect without an adequate cause, all things are bound together by the law of cause and effect. To imagine that our present civilization developed in a century or two is illogical and contrary to the facts of history. How could men in the Renaissance Period have appreciated the New Learning if they were not already educated? How many men of the present day would wax enthusiastic over Latin and Greek manuscripts? Modern genius had for its parent the Middle Ages, the fruits of the labors of the Catholic Church through preceding centuries. Very briefly what did happen was as follows:

The edict of Milan (312 A.D.), promulgated by Constantine the Great, recognized Christianity and soon it became the religion of the Roman Empire. Henceforth the Catholic Faith was known as the Religion of Rome.

Two centuries later dark clouds gathered slowly on the horizon, disturbing the serenity of the world and announcing the advent of the Barbarian invasion. Now just as Europeans and their descendants in other lands, cannot imagine that modern civilization may perish and Asiatic peoples destroy it, without reducing the world to chaos and primeval savagery, the Romans of the 5th century could form no conception of a community of nations save under the Roman form and with Rome as its head. But the day came when the Roman Empire was shattered and divided among the marauding and despised tribes of northern Europe. Hordes of barbarians, gigantic in stature, shaggy and unkempt, covered with skins and rags, ill-smelling, coarse, brutal, ignorant, talking a hoarse and unintelligible jargon, spread everywhere and the Empire was no more. It must have seemed the end of all things to men of those far off days. For to them the end of the

(Continued on Page 85)



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O thou, kind saint, great founder, holy priest;
Thou who at once didst lead and serve thy flock.
Two greatest virtues mark thy life's long course;
The one is thy most fruitful charity
The other stands the pearl of virtues all,
Thy great humility, both real and rare.

Teach us, dear saint, who try to follow thee,
To give with lavish hand, sweet charity.
And with the joyful giving, spend ourselves;
So in humility to ever grow,
Till these twin virtues all so brightly shine,
Within our hearts and souls and through our lives.

—Sr. F. Elizabeth, M.S.B.T., in "The Holy Ghost Messenger."

DOWN FROM THE CROSS

There's a wonderful pathway winding
Through nineteen hundred years—
A pathway bright with an infinite light
That will heal all doubts and fears.

On a cross-road there's a garden
Where the crimson flowers grow;
It's the road of least resistance,
Where are scattered seeds of woe.

But he who keeps to the pathway
No matter how long the way,
Will find a glorious sunset
At the close of every day.

The secret of this pathway
Is a blessing from nail-pierced Hands,
Where at its great beginning
The risen Saviour stands!

And thus the happy traveller
Blessed by the Love divine
Goes peacefully down the pathway
That leads to the end of time!

—Francis de Sales Tobin, in "Franciscan Herald."

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Lay all your desires before God, begging that only His will be done, and that it alone may reign in you, without any alloy of your own will. —St. Peter of Alcantara.

There are perils in the height that are not perils on the earth.

There is no honor like possessing a good character.

Lose an hour in the morning and you will be hunting for it all day.

To obtain the love of Jesus Christ, we must desire it very much, and ask it often.

TO OUR LADY OF MOUNT CARMEL

Our Lady sits at God's right hand
The right hand of her Son;
And angels wait on her command,
To bear the graces won;
What others ask, she may demand,
For is He not her Son?

Our Mother sits beside God's throne,
And gazes sweetly down,
Upon the souls that are her own
In city and in town;
O never shall I be alone,
Who wear her badge of brown!

Our Lady reigns where there is day,
While I push through the night,
Yet shall no fear my soul dismay,
O'er Carmel gleams a light;
There Mary and her daughters pray,
My soul to robe in white!

Our Mother reigns in Heaven above
And o'er my heart below,
And she shall move the Heart of Love,
And straightway when I go,
A swift release—like homing dove—
From Justice's band I'll know!

O Lady of Mount Carmel speak
Unto His Heart Divine,
Tell Him that I am very weak,
I, who am child of Thine;
Beg Him that in thy Heart so meek,
Sheltered may e'er be mine.

—A. Page, in "The Holy Ghost Messenger."

THE SECOND SORROW

Oh, lowly little beast and did you know
What precious treasure sat upon your back?
Tell me, did you know they fled to save
The Boy from tyrant's bloody hands. And could
You feel that Mother's heart so quick it beat
With fear; and pierced it was by cruel sword?
Could you hear the swirling sea of sorrow
Engulfing Virgin soul in deepest depths?
Across the desert sands the fruitless wails
Of mothers came; in vain they shielded babes.
When hunger, thirst, fatigue, would make your legs
To lag yet sturdily you crept along
Because you sensed that Mary, too, did feel
Those bitter pangs of nature's crying wants.
Ah, little beast, I wonder, did you know
What priceless privilege was yours to bear
Your Maker, God, and she who knew no sin
And yet must torments feel for crimes of all?
But when at last to pagan land you came
Was welcome there, and did all sorrow cease?
Ah, truly you can say, for know you do
There was no agony on earth like this.
Worse sorrows came still older ones remained.
To promised land you travelled back but not
To home because the God Whom all the earth
Does manifest must hide from wicked men.
Dear little beast, we are not worthy now,
But take us, please, upon that pilgrimage,
And tell the tale of anguished Mother's heart;
That we may better love, and understand
What Mary did for us ungrateful men.

—Aloysius M. Sheery, O.S.M., in "Our Lady of Sorrows."

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THAT woman is in danger of losing the exalted place which during many centuries she has held in the eyes of men, is an opinion that grows more pronounced as the vagaries of ultra-feminists in thought and fashion tend ever more strongly to force her back into that position which she held before the influence of Christianity brought her spiritual and cultural emancipation. To the majority of modernistic observers this view of the present-day condition of woman will appear as the exact reverse of actuality; for there is no doctrine more consistently proclaimed than that which places to the credit of modern ideas of civilization the liberation of womankind from the fetters which convention had fastened upon her.

Looking at the matter superficially we concede the victory claimed by the so-called "moderns"; neither can there be any doubt that many of the changes which have occurred in the relative status of woman during the last twenty years are of inestimable benefit to her. But it is equally true that in that very flush of independence and undreamed-of liberties which woman has in the space of a few years come to regard as her most priceless possession, there lurks a danger which, unless avoided, will work incalculable harm to her cause. That danger is excess.

The feverish attempt visible on all sides today to bring woman onto a plane of absolute equality with man, is an effort in a wrong direction, because it leaves out of consideration the fact that man and woman are complementary, not competitive beings. Neither can exist without the other; both will suffer if either insists on ignoring what is in fact basic to the happiness and the progress of humanity—namely, a wholesome family life wherein the woman no less than the man recognizes not the equality but the superiority of each in those particular spheres of duty and of influence which God has assigned them.

While woman does in our day, more so, perhaps, than at any other time, wield an influence based directly on her own initiative and accomplishments, her outstanding contribution must of necessity continue to be exerted indirectly through her intelligence, her co-operation, and the example of her virtues as a home-builder. Once we forget that fact we are likely to set out on trails that lead into grave difficulties. Of course, as long as the majority of women retain the will to play the part that is marked for them, the balance of society will not be seriously disturbed. Even at this early stage, however, signs are not wanting that men are already beginning to resent the extremes to which feminism is proceeding—a trend of activity that can not fail in ending in disaster except in rare instances. The normal life of woman as of man is that of the family; outside of it she may find diversion and even financial independence, but what she wins is heavily outweighed by what she loses.

In view of these reflections, it is not difficult to appraise the importance of the education of our girls and young women, surrounded as they are by conditions not all of which are favorable to the development of modern womanhood in the right direction. Among Catholics there can never be any question as to the place which woman must occupy in the social order. No matter how gifted she may be or how capable of competing with man in the pursuit of honors or the accumulation of riches, the fact remains that woman's predestined sphere of activity and of influence is the home. For education to neglect that fact is just as serious a mistake as it is for woman to disregard it; and if our Catholic institutions of learning had no other point in their favor, the fact that they provide a thorough religious training and an atmosphere redolent with the highest ideals of culture, would be enough to assure for them the support of all people whose judgment of réal values has not been impaired by contact with superficiality.

Religious training, as part of the course of studies necessary to the proper

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training of womanhood, far from being an out-of-date factor, is an essential. If we wish to preserve those ideals of Christian conduct without which woman must inevitably descend from her high estate to mingle once more with the outcast or the slave. In the words of Pierre, "the Christian religion alone contemplates the relationship between woman and man in the order of nature: it is the only religion which presents woman to man as a companion: every other abandons her to him as a slave. To religion alone do women owe the liberty they enjoy: and from the liberty of woman that of nations has flowed accompanied with the proscription of many inhuman usages diffused over all parts of the world."

"Christianity," says Henrick Johnson, "has lifted woman to a new place in the world. And just in proportion as Christianity has swayed will she rise to a higher dignity in life. What she has now, and all she shall have of privileges and true honor, she owes to that Gospel which took those qualities which has been counted weak and unworthy, and give them a divine glory in Christ."

These sentiments would be promptly laughed down by the majority of our modern "emancipated" feminists: but they are true and truth is immune even to ridicule.

How important, then, among the obligations reposing on the consciences of fathers and mothers, is that of choosing a school where their daughters will develop into the kind of woman which their own mothers typify.

Better informed than they were, it may be, because facilities for acquiring knowledge are beyond all bounds greater than they were a generation ago, more versatile, too; more athletic, surer of themselves. All these qualities have undeniable value—if they rest on that unshakable foundation-stone of womanly character, Christian modesty. Without that, woman is not an old hat, a dress-book to modern; and where, if not in a Catholic school, will the girl of today find conditions more conducive to that true development of mind and heart which will enable her to take her rightful place among the noblest beings of God's creation?—*Catholic Times.*

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The Religious Education of Children

By Miss Evelyn C. Myer. University of Alberta

WHAT is religious education? To make this clear we need to clarify our minds as to certain popular conceptions of education. Education means much more than instruction: religion means much more than instruction in religion. Many think of an educational institution as a place where pupils sit at desks and teachers preside over classes, so from this point of view, a Sunday school would be almost the only institution for the religious education of children in existence, because it is the only one exclusively devoted to imparting instruction to children in specifically religious subjects. Such a view would limit religious training to the formal teaching of the Bible and religious dogma by parents. Religious education is the whole process, of which instruction is only a part.

In the simplest possible terms, religious education means the training of persons to live the religious life and to do their work in the world as religious persons. It must mean, then, the development of character: it includes the aim, in the parents' minds, to bring their children up to the measure of stature of the fulness of Jesus Christ. This religious education should be continuous. It cannot be accomplished in a single period—it pervades not only the spoken words, but also the actions, the aims and the very atmosphere of the home.

The American ideal, at present, seems to me to be that the man shall be the money-maker, the woman the social organizer and the children—well! they shall be committed to hired shepherds, as it were, or left to shift for themselves.

Where the home is only an opportunity for self-indulgence, it easily becomes a cheap boarding house, a sort of private hotel, a sleeping shelf, or an implement for social advantage. While it is true that the general economic developments have effected marked changes in domestic economy, the happiness and efficiency of the family do not depend wholly on the parlor, the kitchen or the clothes closet. Rather, everything depends on whether the home and family are considered in adequate and worthy terms. Homes are reckless because families refuse to take home-living in religious terms. Homes are often organized and conducted to satisfy personal desires, rather than to meet religious responsibilities; these desires become ends rather than agencies and opportunities.

Education is assuredly a weighty responsibility for all concerned. During these days devoted to educational considerations let those responsible—especially parents—take thought of how they may best secure and promote the interests of the true religious training for their charges. True education is the future already won. The child of today is basic to the social welfare of tomorrow. He is our chance to pay to tomorrow all that we owe to yesterday. Here, verily, is a cause worthy of consideration, worthy of generosity, worthy of devotion, worthy of sacrifice.

The first and dominant reason for the need of religious training is to instil into the hearts of the young the love and fear of the Good. I hold, even at the cost of being called old-fashioned, that neither in ancient nor in modern days, nor in democracies nor in monarchies, is it possible to get along without Almighty God. We must, for our government and our lives, seek His sanction, acknowledge His power and observe His laws. These things we cannot know unless we are taught and trained. It is not, however, to sanction and sustain human society and government alone that religious instruction is imparted by us. No! it has a higher motive: namely, that for life here and that other life we believe in, religion is a necessity and consequently also is its teaching.

I use the words from the Bible "Suffer the little ones to come unto me, and forbid them not" to furnish a possible text on which to build a plea for the teaching of the Bible to the young. In what way could children be brought up to love this kind Man of Galilee more than by reading the story of His birth, life and

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death and by drinking in, word by word, the beautiful parables? Jesus of Nazareth is most clear and lovable, most thoughtful and kind, as He walks down the Gospel ways. Any child can understand the lessons of the Master for He imparts His teachings in the language of ordinary persons. Yet it is a language that could not be improved by artifice of style. The child who has fed his soul daily on the book of Holy Writ has indeed trained himself in the best school of morals, while he has learned also the meaning of true wisdom. A perusal of the life of Abraham Lincoln will, at this point, prove worth while. I would like to give one little incident which happened when the Lincoln family were very poor, and lived miles from any town or school. His good mother, realizing that "Abe" should be in school, decided to teach him herself; but the only book available was the Holy Bible. Consequently for many years, in fact for the greater part of his boyhood days, "Abe," with his mother's help, received his education from the Bible only. Whence, many say, came his greatness, for truly he was one of the greatest statesmen who ever lived. So in view of the way the world swings today, since Bible reading ceased in schools, and the difference in lives previously, during the period of Bible reading in the schools, people of wisdom would unanimously vote for Bible reading to be revived again in the schools of our Canada.

The Sunday school with its one hour of religion on a Sunday is indeed a poor substitute for the regular day-in and day-out teaching in schools. We all complain that religion is made too much a mere Sunday business, but at the same time, by relegating its teaching to the one day in the week, we help fasten in the minds of the children the idea that religion is for Sunday and for Sunday alone. I do strongly object to the setting up of a system of education which makes no provision for the subject which every real educator holds to be the most important of all—indeed the very basis of all education—religion.

Some people believe that the solution of this whole problem is the "invention" of a religion which would be the great common denominator and which would satisfy everybody—this is their idea of the proper kind of religion to be taught in schools. As someone has well expressed it, this is the "religion of nobody, taught by anybody and paid for by everybody." To my mind this would not solve the problem, as religions are too sacred to be "invented" by any particular person or persons.

It is contended that the Old Testament is not wholesome reading for the young, and that it is not advisable to put the Bible into their hands. The Old Testament is largely a history of a race most human in virtues and vices which are dealt with in plain language. I would suggest that the person teaching the children should, at such a time, choose wisely those parts of the history which with prudent omission may be changed into story form. How slight a portion is the difficult part of the Old Testament in comparison to the glorious whole! Then too, our children learn more in the way of evil doing from novels, magazines and movies than they learn from the Bible, which is the word of God.

In teaching religion, as in teaching any other subject, it is of vital importance to bear in mind that we are dealing with undeveloped human nature. This consideration is fundamental, for if it is not properly observed, all efforts will be in vain. Some of our religious concepts are the result of an enormous intellectual labor that has been going on for centuries and to which the keenest minds have contributed their very best. It is not likely that the mind of the child will be able to assimilate easily ideas that are the fruit of a long process of mental elaboration.

In teaching religion nothing is more essential than sincere reverence, which must pervade every word that is spoken, and every illustration that is chosen. All the dominant notes of simplicity and refinement should be clearly exhibited. Extravagance, exaggeration and special characterization can have no becoming company with ideals which are already too noble and beautiful to need such vanities.

I maintain that over-instruction is far more harmful than under-instruction. It is better to sin by defect than by excess. The interpretation of religious ideals is made in terms of the interpreter and the language, imagery, must be fashioned to suit that particular learning or activity which is characteristic of the children being taught. The

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ideal of religion should never be interpreted in terms which lead the child to imagine himself in experiences which are not possible to his stage in life. There should follow the development of natural interest and curiosity.

Christian truths are not to be poured into the minds of children and packed down like grain in a sack, and the children are not then to be told to go forth, that they have learned all the information they require and that all they need to do then is to live up to the letter of what they have been taught and they will be saved. Such spiritless handling of life-giving truths is not vital teaching.

Mightier, nobler, and greater than the whole material universe is the mind of man. The mind is man's chief title to nobility. But what is it without development, without education? Every person begins his conscious life with but few well-defined, instinctive adjustments to environment, but with a multitude of undeveloped, instructive tendencies and capacities. Shakespeare makes Hamlet say:

"What is man
If his chief good and market of his time
Be but to sleep and feed? A beast, no more.
Sure he that made us with such large discourse
Looking before and after, gave us not
That capability and god-like reason
To rust in us unused."

Develop, to be sure, the reason by all means, but to develop the reason is not enough. Hamlet himself is a striking example of the insufficiency of mere intelligence. Great as was his mind, weakness of will paralyzses his resolution and frustrates his every resolve. Mind without will is mere futility. The mind must be formed in truth and the will trained in habits of virtue. There is no virtue or morality without religion; no religion—ordinarily speaking—without education in religion and religion in education. Religious education is preparation for complete living here and hereafter. Paramount then is education and its very soul is religion.

The Catechism is, to my mind, a good text book and rightly holds a place of honor among the subjects of instruction and should be regarded as the primary obligation of every Christian teacher. The "Penny Catechism" as it is sometimes called not only is an aid to fostering a lively interest in the subject of religion but from the very nature of the matter treated therein we cannot fail to see that a copy of "Butler's Catechism" is invaluable.

A portion of the Catechism should be taught to children every day, if not in the school, then certainly in the home. We should arouse and maintain the interest of the children from the beginning to the end of the Catechism periods. Self-activity and general conversation is urged, but among the younger, it is wise to keep conversation on religious topics pretty well under our control. However, when children reach the high school age methods must be used to secure self expression.

The "Imitation of Christ," by Thomas a Kempis, is one of the greatest books in the world. It is a human document and its tones ring true to universal human experience. The child will find this delightful book laden with Beautiful lessons. Let him open the book at any page and he will find something to suit his frame of mind. I would say that a child's religious education is far from adequate if he does not read at least part of this great work periodically.

The home is where boys and girls are laying the foundations to become God-fearing men and women, an honor both to the Church and their country. Religion should form an integral part in the home. It is in the home where the child should be taught to realize that all knowledge comes from God, and is useful, really, only insofar as it will lead him to God.

Every night the children should be accustomed to kneel beside their mother to say their evening prayers. It is an excellent plan to encourage the children to pray, to form the habit of closing the day with quiet, grateful thoughts. Of course it must be instilled into their hearts that these evening prayers are not a part of a price paid, a system of daily taxation in return for the many benefits heaven furnishes us. We must see beyond the little kneeling, white-robed figure at our knee and realize that there is no hour so rich in possibilities for this growing life.

Family worship appears to be a thing of the past but are we justified in doing

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away with it? Everything seems to depend at first on how much we desire to have family worship, whether we see in it beauty and knitting home ties, in the elevation of the family spirit and in the strengthening of the religious ideas. There are few families where the members can not assemble for at least ten minutes after the evening meal to participate in worship. This is necessary for the sake of the ideal unity of the family life. The expression of religion in definite forms is necessary for children, as furnishing a means by which they can manifest their feeling of the higher meaning of family life.

A point I would like to stress is the present day attitude towards and observation of Sunday. Sunday is the day we call God's day; it ought then to be the day reserved for the best in life, a day looked upon as one of family unity. Business and social life claim us all the week, and the church claims its share of this one day. Sunday afternoon should be kept apart for home life—for the closer drawing together of children and parents.

Next to Christian Doctrine, the branch which appeals to the spiritual side of the life of the child is the art of music. It is most religious among all arts. Religious feelings and emotions find their deepest expression in music alone. My idea of music and its relation to religion is very similar to Aristotle's idea of music in bringing about the purification of the soul—the famous Doctrine of Katharsis. Music influences, strengthens, and purifies the mind and elevates it to things of the higher world. It is an art which expresses man's religious thoughts and feelings, when human language fails to do so. Music should be set before the child as something holy, heavenly, as the language of angels. As music seems to be a part of child nature and as it is such a power for good, since religious truths are bound up with music and singing, who can estimate its educational value in the religious training of youth?

If we accept Shakespeare's dictum "Things bad begun make strong themselves by ill" (Macbeth, Act III, Scene II), why not admit the converse of the proposition and hold that things well begun make strong themselves by good? Solid foundations are required for high buildings, intellectual as well as material. Solid foundations! There is a world of difference between a truth that has been merely intellectually apprehended and one which has been experienced. The former possesses but a slight hold on the individual. It quickly passes from the mind and can be easily dislodged by a stronger impression. Strictly speaking, then, it is not a solid foundation.

When a person, after school life discards religion, one may rest assured that the person had never truly experienced the meaning of religion. He had never felt it thrill his soul or tug at his heartstring. Sorry to say, it had never been more to him than a matter of academic assent.

Religious training is, as I said before, an investment in the future. For time and eternity the character of the child will bear the marks of the gentle hourly chiseling. Only after years of training will the results truly come to light.

"As aromatic plants bestow
No spicy fragrance while they grow,
But crushed or trodden to the ground
Diffuse their balmy sweets around."
—Goldsmith, "The Captivity."

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WHAT IS BEST EDUCATION?

(Continued from Page 59)

There are 400,000,000 Catholics in the world today who believe that a divine being known as God created the universe and placed man in it for a well-defined purpose. They believe that when on earth nineteen hundred years ago, He told His people how to live properly. He established His Church then with Peter as the first pope. They believe that the commandments of God and those of His Church which He established contain all that is needed for the guidance of man to enable him to live properly. The practice of their religion has been the greatest incentive to success in every field of human endeavor.

Their education has taught them to love God and their fellowmen and as we analyze that thought in all its detail we find it provides a full and cogent code of ethics for proper living. The brightest intellects in every nation for over nineteen centuries have found nothing but the very acme of truth in the doctrine and teaching of the Catholic Church. This is no idle boast. It is not a splenetic assertion that lacks proof. The pages of history bear ample testimony to the undisputed fact that a trained Catholic mind has been the outstanding figure in some sphere of learning and achievement in every century. Their names and deeds shall continue to illumine the records of time until it is diffused in eternity. Here are a few whose accomplishments are known to most of the school boys of today:

Columbus, discoverer of a new world.

Dante, most sublime of poets.

Fabre, greatest naturalist.

Raphael, the master painter.

Copernicus, supreme astronomer.

Pope Gregory, author of our calendar.

Ampere, discoverer of electric current.

Pasteur, foremost scientist.

Jenner, father of vaccination against disease.

Leo XIII, just arbiter of the world's disputes.

O'Connell, liberator of Ireland.

Caruso, sweetest singer of all time.

Laurier, the soul of Canadian patriotism.

Benson, Admiral of the United States Navy.

Crowley, President of the New York Central Railroad.

Foch, "The little grey man of Christ," generalissimo of the allied army.

And so on. The list is endless and stretches from the dawn of Christianity down to our own time. The faith of these men was never in doubt. The depth of their learning and intelligence was beyond question. They lived properly because they were well grounded in the first principles of life.

We cannot presage what the unfolding years will hold for our children, but in the light of past events which surge on memory's shore, we are convinced that the cornucopia of youth can contain nothing more precious for our boys and girls, nothing more comforting for the parents in prosperity or adversity, nothing of greater benefit to the Church, the State, and all humanity, than a Catholic education.

"Better and better," say the hundreds of thousands who read Mrs. Madigan's weekly articles for Catholic girls and women.

They appear exclusively in "The Western Catholic."

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NOVA ET VETERA

(Continued from Page 65)

Roman Empire was the end of the world.

It is precisely at this point, however, that the Catholic Church enters upon her important role of educator and civilizing agent. It is difficult to see how civilization could have been saved from destruction had the Church not intervened. Far from treating the barbarians with hatred and contempt, the Catholic Church unlocked the treasures of wisdom and grace to these savage pagans. She gradually softened the savage nature of the conquerors, taught them to till the soil and trained them in the arts and crafts. She built monasteries and when the nations became more stabilized opened schools for the instruction of the young. With the progress of time and advancement of learning she erected universities such as Salerno, Padua, Bologna, Paris, Montpellier, Salamanca, Louvain, Leipsic, Frieburg, Oxford, Cambridge, Glasgow. It is strange that those who bear degrees and titles inaugurated by the Catholic Church should so far forget the origin of their honors as to malign her.

To give even a brief summary of what the world owes the Catholic Church would be far beyond the limits of this paper. The mention of a few of the more important contributions to the world's progress will indicate how much civilization is indebted to her.

Architecture, music, sculpture and painting are regarded as criteria of the civilization of which they are the outcome. The numerous cathedrals, universities and other gems of architecture built before the 16th century are, therefore, evidence of the high cultivation of the men of the Middle Ages. If the artistic works of Catholics in music, painting and sculpture were destroyed, Christian civilization would have very little to show.

Roman, Grecian and Babylonian civilizations are judged by such works of art as being in a very advanced state; how then can the influence of the Catholic Church on modern civilization be doubted?

The contributions of the Catholic Church and her children to civilization in more practical matters have been equally important. A mention of a few of them may be of interest:

Manufacture of silk, water-mills, window glass (601); organs, musical scale or gamut, Gregorian chant, paper made of cotton or linen, clocks and watches, glass staining, gunpowder, mariner's compass, thermometer, telescope, microscope, calendar, printing press, wearing of satin and broadcloth, spectacles, camera obscura, magic lantern, electricity, radium, submarine, aeroplane and aeronautics, steamboat navigation as early as 1543 by Blasco de Garay.

In astronomy we find such names as those of Cardinal Nicholas de Cusa (discoverer of the Heliocentric system), Copernicus, Le Verrier, Secchi, Laplace.

Roger Bacon, a Franciscan monk, was the father of modern physics. The names of Volta, Galvani, Ampere and Ohm, all sterling Catholics, are enshrined in the very terminology of electricity. Their discoveries made possible the telephone, telegraph and other uses of electricity; not the least important wireless invented by another Catholic, Marconi.

Lavoisier is termed the Father of Modern Chemistry; others distinguished in this branch of science were Thenard, J. B. Dumas, Von Liebig, Schoenbein. Geology owes much to Bishop Stenson, Cuvier, J. Dana, L. de Beaumont, A. Dumont.

Medicine — Morgagni (Father of Pathology, Vesalius (Father of Anatomy), Rene Laennec (scientific diagnosis and auscultation), Louis Pasteur (whom Lord Lister spoke of as the greatest genius of modern medical science), Achillim, Carpi, Massa, Mondino, Fallopius, Eustachius, Caius, Johann Muller, Theodore Schwann (Eellular Theory), Claude Bernard, Madame Currie discovered radium and Roentgen X-rays. What is left of the science of medicine without these discoveries? Other important names in science are those of Abbot Mendel, Latrelle and Wasmann. These are only a few from the long list given by Fr. Kneller, S.J., in his book on this subject.

Well might Gladstone, the eminent British statesman and scholar exclaim, "Since the first three hundred years of persecution the Roman Catholic Church has marched for fifteen hundred years at the head of human civilization, and has driven harnessed to its chariot as the horses of a triumphal car, the chief

intellectual and material forces of the world. Its art, the art of the world. Its genius, the genius of the world. Its greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of."

The Catholic Church is now and always has been the mother of art, the patron of science, the lover of learning, the unfailing champion of all that makes for true civilization and advancement. We, her children, should be proud of our glorious Catholic heritage, but how many there are who are ignorant of what the Catholic Church believes and teaches, and what she has done both spiritually and materially for the welfare of mankind. There are many children of Catholic parents scattered throughout the West in grave danger of losing their faith, because they are not receiving a Christian education and frequently hear their Holy Faith belittled. If there were more Sisters, then many more Catholic schools and hospitals could be opened and the children instructed and brought under Catholic influence. Up to the present there have been comparatively few vocations to the religious life. Are our young Catholic women less willing than those of past generations to deny themselves and accept the invitation of Our Divine Saviour "Come, Follow Me"?

In the entrance hall of the Notre Dame Convent, Norwich, there hangs a picture which is in strange contrast to the austere surroundings. It is the picture of a young and beautiful girl, evidently one of the spoiled favorites of fortune, accustomed to a life of ease and comfort. It is the picture of Lady Mary Petre. Entering the community hall, if we are so privileged, we find hanging on the walls pictures of religious subjects and one or two photographs of members of the community. We stand before one which is that of Sister Mary of St. Francis, she holds a crucifix in her hands while her face wears an expression of great holiness and sweetness, though the features are strong and the smiling mouth very firm. The two pictures are of the same person for Lady Mary Petre devoted her life and a large fortune to the service of God and her neighbor. But for her and others like her the Catholic Schools of Great Britain would have been doomed, humanly speaking.

Our Lord compares the Kingdom of Heaven to a pearl of great price, to possess which is worth every sacrifice. We may well speak of the religious life as a pearl of inestimable value; a treasure which is far beyond anything this world can offer. By its nature it is calculated to lead a soul to holiness and established her permanently on the road to perfection. It opposes the enemies of the soul with the vows of poverty, chastity and obedience. To the lust of wealth, poverty; to the desire of pleasure, with its concupiscence, Angelic purity to earthly ambitions, the practice of obedience. The religious becomes the spouse of Christ and the restraint of her exceeding love for Him frees her from the slavery of this world with its consuming care of the body and material things. Is there any earthly happiness which can compare with the joys of St. Margaret Mary, St. Theresa of the Child Jesus or of St. Rose of Lima to whom, when the end drew nigh, the Mother of God, her Angel Guardian and St. Catherine of Sienna appeared, and Our Divine Saviour in her last moments whispered to her "Rosa cordis mei, tu mihi spousa esto." Rose of My Heart, be thou my Spouse.

In the midst of the world the white robe of innocence, received in baptism, is easily sullied, the burning light of Faith and Charity is sometimes extinguished. In the religious life St. Bernard tells us, "A man lives more purely, falls more rarely, rises more speedily, is bedewed more frequently, dies more confidently, is purified more quickly and rewarded more abundantly." The harvest indeed is great but the laborers are few. Many follow Christ in His triumph, but few walk with Him to Calvary. But such as follow Him will be consoled in their last moments by the welcome of the Divine Lover to Paradise.

"Veni Spousa Christi accipe coronam, quam tibi Dominus praeparavit in aeternum."

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The Divinity of Christ

By Rev. J. A. MacLellan, Edmonton

"I came forth from the Father, and am come into the world, again I leave the world and I go to the Father."—Verse 28 of the 16th Chap. according to St. John.

NEXT to the existence of a Supreme Being and Creator, the most fundamental of all Christian dogmas is the Divinity of Jesus Christ. The teaching of God's Church has always been, is today, and will be to the end of time, that Jesus Christ is God. We believe and dearly hold that He who was born in Bethlehem's stable of Mary of Nazareth is no other than the Promised One of the Eternal Ages, the Second Person of the ever-blessed Trinity, the Word of God incarnate. We believe of Jesus Christ that in Him were united in the personality of the Word, a Divine and human nature—that He was truly God and truly man.

In my further consideration of this great question of the Divine character of our Redeemer, I am going to try to get away from theological formulae and the rather difficult languages of the schools. I wish to place before you dear readers, in simple language a few considerations which should arrest attention in the minds of all who are sincerely seeking truth; considerations which should make it a rather easy matter, with God's help, for anyone to accept Christ as Divine.

First of all, let us consider Sin. Sin in the beginning estranged man from God. Sin is essentially a violence of the Creature towards the Creator. Sin of its very nature destroys the friendship which should exist between man and God. In that it is an offence against an Infinite Being it becomes in a very real sense infinite in itself and for its reparation requires the offices of an Infinite Being. If a person offers insult to a magistrate on the street it is considered a very great offence. If the same insult is offered a judge of a Superior Court it is considered much graver. And, if to the Governor of the State or Province, the same offence is offered, it is considered very great indeed. We can see how sin being an offence against the Eternal and Almighty God becomes infinite and requires infinite reparation; we see immediately the necessity of a Divine Redeemer, of a Redeemer, who is Infinite, who is God.

Now, such a Redeemer was promised after Man's first sin. God, speaking to the Evil One in Paradise after Man's fall said, "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head and thou shalt lie in wait for her heel." This promise of a second Eve, whose seed would crush the powers of evil, was handed down from generation to generation through untold centuries. God never ceased to send prophets to announce and to describe the circumstances of time, place and persons connected with the birth, life, and death of the promised Messiah, who was to make reparation for Man's sin and give to the world a new revelation destined for all time and for all nations. If we read the Old Testament we find there in the inspired words of the Prophets the time when the Messiah was to appear on the Earth, the family to which he was to belong, the city in which he was to be born. We find, indeed, in elaborate detail the story of Christ's birth, life, preaching, miracles, sufferings, death, and triumph over death and the world. And this Promised One was to be, according to Isaiah, Immanuel, "God with us;" He was to be "Christ the Annointed One;" He was to be the "Holy of Holies" as described in Psalms 4 and 15; He was to be according to Chapter 9 of Isaiah, "The Admirable, the Counsellor, the Mighty God, the Father of the Coming Ages, the Prince of Peace."

One thousand nine hundred and twenty-nine years ago Jesus Christ was born into this world. I need not stop to describe the supernatural manifestations which made glorious the first Xmas night. We could say much of the many tokens which God gave the world of Christ's Divine Sonship. We omit full reference to all those things and simply say that Jesus Christ said of Himself that He was God, that He was

the Promised One of the Eternal God, that He was Divine. "Search the Scriptures," He said to the Jews, "for the same are they that give testimony of Me." At another time having entered the Synagogue, a place of religious worship in Nazareth, He opened the Scriptures and quoted a passage from the prophet Isaiah: "The spirit of the Lord is upon Me. Wherefore He hath appointed Me to preach the Gospel to the poor. He hath sent Me to heal the contrite of heart. To preach deliverance to the captives, to give sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward." And when He had folded the book, He restored it to the Minister, and sat down. And the eyes of all the Synagogue were fixed on Him. And He began to say to them: "This day is fulfilled the Scripture in your ears." And when the Samaritan woman at the well said: "I know that the Messiah cometh (who is called Christ); therefore when He is come, He will tell us all things," Jesus saith to her: "I am He Who am speaking with thee!"

The Scriptures as historical testimony leave little room for doubt regarding the Divine character of Him—I speak not here of Christ Incarnate, but of Him Who was the expected of the nations. The Scriptures, too, as purely historical testimony, are ample proof that Jesus Christ laid claim to be the Messiah.

We come now to the Question of questions: "Did Jesus Christ establish his claim to Divine Sonship, to Divinity? Listen first to the rationalist historian Lecky in his description of the man Christ in his book "The History of European Morals," and then ask yourself, Do I need further proof than the mere word of Him Who is called the Christ? We read in Lecky, "The utmost, the Stoic ideal could become was a model for imitation and the admiration it inspired could never deepen into affection. It was reserved for Christianity to present to the world the ideal character, which through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue but the strongest incentive to its practice; and has exercised so deep an influence, that it may be truly said, that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

Thus we have described for us by a rationalist philosopher the man Christ, the exemplar of the Christian ages. It would seem indeed, near blasphemy to ask for more proof than the simple word of Him Who could thus prove his Divinity.

But Christ gave the world many, many proofs of His Divinity—His miracles were many, but to one alone we will refer. Christ was crucified, died and was buried. Miraculously, of His own power, the third day after His death, He rose gloriously from the tomb overcoming sin and death. St. Paul, the great apostle of the Gentiles considers the Resurrection as Christ's crowning proof of His Messiahship. "Unless Christ be risen," he said, "Our faith is in vain."

Let us go back to the period of the world's history in which Christ lived. There are those of our time who think that the people of that time were a simple-minded folk, a credulous people, easily imposed upon, and that a series of hoaxes was perpetrated on them which resulted in their giving blind allegiance to the Christian cause. All this is wrong. The Greeks of the time of Christ had attained to the loftiest heights of philosophic speculation and as a people, for clear thinking and logical analysis of facts, would far surpass most peoples of the world today. The Hebrews had age-old traditions of learning and intellectual acumen. The Romans, too, had attained to eminence in learning. It was, indeed, a critical age which listened to the lone fisherman of Galilee when He went up and down that country speaking God's message to mankind. But thousands, yea millions of these nations, Greek, Hebrew, and Roman, of high and low estate, gave up their all in this life to follow the Master Jesus. And did they not in millions seal their belief in their life-blood when savage tyrants asked them to choose between forsaking Christ and death? Who had a keener mind than the Apostle of the Gentiles, St. Paul? Who of the present day can sit down and write such

works as the Epistles of Paul of Tarsus and make his productions of such intrinsic worth as will assure their perpetuation as a loved and choice legacy of mankind for 2,000 years? But Paul, the persecutor believed and became the sturdy champion of the risen Christ, crowning his life with a glorious martyrdom.

Oh, if human reason can be relied upon, if things are at all as they seem, it would appear to be abundantly clear to the men and women of the Apostolic Age that Christ was the expected Messiah, that He fulfilled every prophecy and that He finally rose from the dead. If they thought it was all hypocrisy, how explain their millions of martyrdoms?

To resume, let me leave you with these thoughts—Sin being an offence against an Infinite Being, demands a Divine Christ—It was such an expiator who was promised of God. Jesus Christ said He was God, that He was Divine—He proved it by proofs that are within the reach of all who, under God, seek truth. Jesus Christ, the way, the truth, and the life, is truly God, is Divine. Truly could He say, "I came forth from the Father, and am come into the world, again I leave the world and I go to the Father."

Patron Saints of Trades and Professions

Aeronauts—Our Lady of Loretto.

Architects—St. Pucisus, martyr, superintendent of the buildings of King Sapor; April 21.

Automobilists — St. Christopher; July 25.

Bakers—St. Elizabeth of Hungary, who gave her all to the poor; November 19.

Bookbinders—St. Peter Celestine, who covered his books with leather; May 19.

Builders—St. Vincent Ferrer, said to have restored to life three persons who had fallen from heights; April 5.

Butchers—St. Aurenus, who was originally a heathen, and killed animals for sacrifice; May 8.

Carpenters—St. Joseph; March 19.

Comedians—St. Vitus; June 15.

Dyers—St. Lydia; August 3.

Farmers—St. George, signifying "tillers of the soil"'; April 23.

Fishermen—St. Andrew; November 30.

Florists and Gardeners—St. Dorothy; February 6.

Hatters—St. Stevens of Ravenna, who was a hatter before his election to the Bishopric of Ravenna; February 1.

Hunters—St. Hubert, who, passionately fond of hunting, was pursuing the sport in Holy Week, when a deer, with a cross between its horns, passed him. He became fervent in religion, and eventually a Bishop; November 3.

Jewelers—St. Eligius, who displayed a great skill in the working of gold; December 1.

Journalists—St. Francis de Sales, January 29.

Lawyers—St. Ives, who studied in Paris, and pleaded the cause of poor people and widows; May 19.

Merchants—St. Francis of Assisi, who before his conversion was a noted merchant; October 4.

Messengers—St. Gabriel, "bearer of glad tidings"; March 18.

Millers—St. Victor, who was condemned to death because he refused to offer sacrifice to idols, and was thrown across a mill wheel, which refused to turn; July 21.

Musicians—St. Cecilia; November 22.

Notaries—St. Mark; April 25.

Painters—St. Luke, who has given us in his Gospel the best picture of Our Lady; October 8.

Philosophers—St. Catherine of Alexandria; November 23.

Physicians—Saints Cosmos and Damian, who studied medicine in Syria, where they attended the poor free of charge; September 27.

The Meaning of the Contemplative Life

By DONALD ATTWATER

PROBABLY all instructed Catholics, though perhaps not able to give an exact definition, have a fairly accurate idea of the meaning of the expression, the "contemplative life." It may bring to their minds, first of all, hermits and semi-eremitical orders such as the Carthusian; and then, in greater numbers, monks and nuns, Benedictines, Cistercians, Teresians, Poor Clares, whose life has certain definite obligations, as the observance of the vows of religion, the singing in choir of the Divine Office, and the devotion of fixed periods to private prayer—the whole being directed toward an increase of spiritual life and nearer approach to God; and certain definite abstentions as from public preaching, mission work, and absorption in any other form of what is commonly known as religious activity.

But though most English-speaking Catholics know roughly what the contemplative life is, it is regretably true that some of them dispute not merely its absolute necessity, but even its essential propriety. The spirit of the times may be summed up in the words, enjoyment, efficiency, and competition; all connoting feverish activity and exaltation of material prosperity. Such a spirit is so unfavorable to contemplative ideals that even among Catholics there is too great a tendency with those who wish to do good to rush into all forms of activity, without pausing to ask: "Is there a better way?" Heroic characters are wasted in an environment where energy is too often dissipated in solicitude over material things, and nothing is accepted as good that does not proclaim its results through a brazen trumpet. It cannot be denied that among otherwise exemplary people, the exercise of self-sacrifice and spiritual works, hidden from the eyes of the world and known only to God, is often held to be of little account.

"The essential idea of the monastic and contemplative life is to give oneself wholly and without reserve to God." God Himself has told us that He is not served exclusively, or even primarily, by those who are "troubled concerning many things." When that idea has once been grasped, the scope of the contemplative life becomes clearer. It is activity—but toward God, exercised directly to His Honor, and, secondarily for the good of men. We all acknowledge the necessity and efficacy of prayer; but prayer should be unceasing, in season and out of season. Since, from necessity, few Christians in the world can give the time they should to devotion, not the least part of a monk's work is to supply their deficiencies. The chief work of the contemplative "to which nothing is to be preferred," is the Opus Dei—i.e., the solemn singing in choir of the Divine Office—the seven offices at the proper hours, Matins and Lauds by night, and the remainder by day. This, with the conventual celebration of the sacred liturgy, forms a daily labor of love, a sacrifice of praise and thanksgiving, and is the heart of the monastic system and the chief means of attainment to a life devoted to God's personal and direct service. Everything else, private prayer and meditation, enclosure, silence, and fasting are only subsidiary to the same end.

But activity toward God does not consist entirely of prayer. Saint Benedict, in particular, provided for the health and recreation of his monks by careful regulations about manual labor. It doubtless surprises critics of the contemplative life to learn that among contemplatives the daily routine includes many hours of strenuous bodily or mental activity—and that, as a rule, not much more than half of the working day spent in prayer. A sense of the "dignity of labor" is one of the great Benedictine traditions. There are, of course, varying standards of monastic observance in this as in other respects. Different forms of manual labor are undertaken; in some monasteries there is stricter silence than in others; some abstain entirely from flesh-meat, others do not; but each one forms a family of which every member strives after union with God by fixing upon Him the faculties of the soul, and withdrawing as far as possible from all worldly distractions. The presence of

communities of such is of the greatest importance to the healthy religious state of any country. They are, if the expression may be used, spiritual powerhouses from which virtue goes forth throughout the land. And at present, when western civilization is under the influence of a degrading materialism to an extent not equalled even by the grossness of the eighteenth century, the contemplative monasteries are refuges of sane and holy living in a world plague-stricken with mad pleasure-seeking—places of refreshment, light and peace within the borders of what indeed seems very like a devil's garden.

But as the contemplative is a hidden life, so its benefits are in a great measure hidden also. The contemplative cannot present a spiritual profit and loss account for the confounding of the critic; he cannot point, with the friar-preacher, to crowds moved by eloquence to penance; nor with the Jesuits, to a continent evangelized; nor, with the Franciscan, to vicious slums reformed. When asked for tangible results, he cannot say, "Lo, here!" nor "Lo, there!" but just, "Come and see." Only in the cloister can be formed any adequate idea of the spiritual force generated by these men of prayer—and then it is inferred rather than seen.

Many of those who criticize contemplatives would name the Society of Jesus as their ideal of what the religious life should be. But a well-known and reverend Jesuit, Father Rickaby, has said:

"We could have more conversions, if we did more penance to procure them. That is not a pleasing thing to think of. How can we fast and pray whose daily work suffers from our lack of time and strength to do it. There is comfort in the principle of the division of labor, and in those much reviled, but still Catholic, doctrines of vicarious expiation and communion of saints. We must have some of our number to go apart, and fast and pray and do penance for the rest of us—not certainly to excuse us in sin, not to cover our idleness and neglect of duty. not to exempt us from sorrow and contrition and such penance as God will require of us personally; but to draw down by their extraordinary penance that extraordinary mercy and those superabundant graces, without which this country will never be brought to God. Thinking of this profound truth, one is filled with grief and resentment to hear the contemplative life . . . described as a 'useless and selfish life.' 'To pray for the living and the dead,' and to add fasting to the prayer of the intercession, as Tobias did, does not strike us as so very necessary. Yet it may be just the one thing wanting to make the rest of our works efficacious."

Pius XI, in confirming the revised statutes of the Carthusian order last year, gave an unexampled panegyric of the contemplative life:

"All those, who, according to their rule, lead a seculded life, remote from the din and follies of the world, and who not only assiduously contemplate the divine mysteries and the eternal truths, and pour forth ardent and continual prayers to God that His Kingdom may flourish . . . but who also atone for the sins of other men still more than for their own by mortification, prescribed or voluntary, of mind and body—such, indeed, must be said to have chosen the best part."

To a foreigner observing the greatness of the Church in America, its millions of adherents, its universities and colleges, its institutions and associations, its energy in every form of Christian activity, the most astonishing thing of all is a scarcity of purely contemplative communities of men.

In Great Britain, with a doubtful two and a half million of Catholics, there are five monasteries of contemplative men. The Carthusians at Parkminster, the Benedictines of Farnborough, Quarr and Buckfast, draw most of their subjects from abroad, but two at least of these houses include English monks; while the Benedictines of Caldey Island are all natives of the British Isles.

We have the word of the Supreme Pontiff to the Church in England that the value of these bodies of "inactive" men is incalculable; there are many English Catholics who can confirm it by personal experience. And we marvel that the Church in the United States, with its fifteen or more millions of members, has found so few men to go into a desert place apart, to pray, or to stand on a hill with arms upraised to God to reinforce the combatants for Christ in the plain below.

A Great Feast

ON Easter Sunday, April 20th, the Church again celebrates in a most solemn manner the greatest and gladdest feast of the entire ecclesiastical year. Already Pope Leo I (440-461) calls Easter the greatest feast, and says that both Christmas and Good Friday are celebrated only in preparation for Easter.

It is impossible to adequately magnify the meaning of Easter Sunday; it is the "Day of Days," the "Solemnity of Solemnities." On this great day the ancient figures of the Old Testament were fulfilled in the realities of the New Dispensation, and the twilight of the Mosaic Law made way for the brilliant Sun of Justice. It is the sun around which all the other constellations gather, and from which they derive their existence and mystic meaning. The mystery of the Resurrection is the very summit of all the other mysteries of the Church's sacred liturgy.

The question of the Resurrection of Christ is undoubtedly the most important connected with Christianity. It is, in fact, its very foundation. On it rests the whole fabric of faith and morality, and even the Divinity of Christ Himself. St. Paul acknowledges this in these words: "If Christ be not risen, then is our preaching vain and vain is also our faith."

We read of persons having been raised from the dead by others as instruments of divine power. Scripture tells us that Eliseus breathed life into the body of the Sunamitess' son, and that the child of a widow woman was restored to life by the prayers of the prophet Eliseus. Tabitha was raised from the dead by St. Peter. The other Apostles and apostolic men in all ages performed similar miracles. But history, whether sacred or profane, tells of One Who had not only the power of giving life to others, but also claimed that He could give life to Himself and actually established that claim in the most evident and public manner—and that was Christ, the Redeemer of the human race and the Founder of the Catholic Church. He says: "Destroy this body of mine and in three days I will build it up."

Proof

Hence, for proof of the Resurrection, we will go to the Bible. But here the objection is raised, "We do not believe in the Bible." Here we have the first evidence of hostility to Christianity and its practices. Some men, mark them, will not believe anything in the Bible, but at the same time will believe other books far less authenticated. Why accept the writings of Josephus, Livy, Tacitus, Pliny and others as to public facts and at the same time reject the New Testament? What book of history is more authentic than that which gives us the history of Christ? It has been received by the civilized world for more than 1900 years, not only as authentic and true but even as inspired and even those who denied its inspiration never dared to dispute its authority and veracity as to at least the public facts recorded therein. Have we any such universal and constant testimony for any other book? These persons may be consistent enough in denying the inspiration of the New Testament, but they cannot reject it as a historical record of public facts without consistently rejecting all history. Without these facts, such as the existence of Christ, His life, His miracles, His death, the Resurrection, the history of the civilized world for the last twenty centuries would be meaningless and unintelligible.

In appealing then to the New Testament to prove the Resurrection of Christ, we simply take it as a historical record as respectable and truthful, to say the very least, as any record that can be produced against it and whether for or against the fact of the Resurrection, persons should be as well satisfied with the proofs drawn from it as they would be with those drawn from any other history ever written. This is all the advocate of Christianity asks and even without the Bible there is abundant proof from profane history and the very enemies

of our Lord as to the fact of the Resurrection.

Christ's Claim

Taking the New Testament as a historic record, we read that Christ persistently claimed to be the Son of God. When asked repeatedly by the Scribes and Pharisees, "Who He was," He invariably answered He was the Eternal Son of the Living God. He publicly declared that He and the Eternal Father were one, that He was equal in nature, power and glory to God, and that whoever saw Him saw the Eternal Father. He constantly and publicly made use of these and other such expressions, which could have no other meaning but that He was God Himself, the Son of the Eternal Father.

Now, this Son of the Eternal Father rose from the dead. On the tombs of the world is written the true and stern sentence: "Here lies the body of—," but on the tomb of Easter morn the angel gives to the world the message: "He is risen. He is not here." These words transform a material world into a spiritual kingdom, a suffering mankind into a joyful race. The terror of death, the inexorable law of destruction, the stern decree of God that it is appointed unto men once to die, are softened by the message of: "He is risen!" This is the message that makes man triumph over suffering, sorrow and death.

Yea, this is the significance of the Easter message—eternal hope renewed in the hearts of men, the divine promise of everlasting life sealed with the Most Precious Blood of the Son of God, forever guaranteed by His glorious Resurrection. The fact that Jesus died, and rose from death and the tomb on the third day remains the only hope of a helpless world—helpless despite its wealth, power and progress; helpless despite its wonderful achievements, its pride of intellect, its great discoveries, its science, its remarkable inventions, its creative genius.

At the Tomb

Today, looking abroad over this world reeking with false teachings, which would wrap it once again in pagan darkness and ignorance, we may well cry out with those women nearing Christ's tomb: "Who shall roll back the stone from the door of the sepulchre?" The answer rings back loud and clear. "The Catholic Church, to which Christ said, 'I will send the Holy Spirit, who will teach you all truth, and behold! I am with you all days, even to the end of the world.'" The Catholic Church stands today, as she has stood from the beginning, the faithful custodian of divine truth. Vibrant with the faith and certainty of the salvation purchased with the Most Precious Blood of Jesus, vital with the fact of His glorious Resurrection and the Pentecostal fire of the Holy Spirit, she alone, above the vicious growth of unbelief, infidelity and denial of Christ, upholds today the truths of Christ and the divine relations of the Holy Scriptures.

Still more she holds up the Cross with its Precious Burden as the heritage of Christians. She declares it to be the Royal Road to salvation. Today, as in the first ages of the Church, this divinely constituted custodian of truth sends forth her God-given message, "If Christ be not risen then is our faith in vain." She cries out to the millions who, enarmored of the glitter of false doctrine and twentieth century materialism and realism, have hewn themselves out broken cisterns that can hold no water, "Come unto me, and I will refresh you! I will roll away the stone from the door of the sepulchre of sin, darkness, ignorance and unbelief, into which you have been led and are languishing unto death!"

Light of Ages

The Catholic Church will stand forever as the Light of Ages, and in any and every crisis through which the world may pass those who read aright the signs of the times will turn to her as the only power under God the arm of which is not shortened and can therefore give ample aid in time of need.

Go in spirit to the Holy Sepulchre, stand beside it, and looking into the empty space wherein reposed for a while the Sacred Body of our Lord, you can learn with certainty that the grave does not close the story of human life. For beyond the range of theory and speculation is placed the doctrine of the resurrection of the

dead; and the existence in another state of being is a certified truth for us when we know that One Who bore our humanity, and died on the Cross rose again the third day.

The Church rejoices on Easter because it knows that Christ's victory over sin and death is humanity's victory as well. His rising is a type and pledge of our own. His reappearance from the tomb, our assurance that the dead do live again; His glorious life after His death on the Cross, a divine guarantee of our own immortality.—With Job of old we must cheerfully exclaim: "I know that my Redeemer liveth and I shall rise out of the earth, and in my flesh I shall see my God."

History of the Crown of Thorns

Like the other instruments of the Passion—which, according to the custom of the Romans, were all thrown together into a pit at the place of execution—the Crown of Thorns was discovered, along with the True Cross, by St. Helena in the fourth century.

It was specifically mentioned by St. Paulinus, Bishop of Nola, in the year 409. It is again mentioned by St. Gregory of Tours; and in the year 800 the Patriarch of Jerusalem sent a few thorns, with some other relics of the Passion, to the Emperor Charlemagne. These were preserved in a shrine specially erected for them in the Abbey Church of St. Denis, near Paris.

The greater part of the Holy Crown was transferred for safety to Constantinople, when the Saracens threatened to overrun the East. It is mentioned as being in that city in a letter written by the then reigning emperor, in the year 1100, to one of the crusading princes.

The Emperor Baldwin II, having borrowed from some Venetian merchants several hundred thousand golden ducats, consigned this precious relic, as a pledge of repayment, to their appointed representatives. Finding himself, at last, unable to liquidate the debt, Baldwin appealed to St. Louis, King of France, who generously settled the amount, and received, in return, the same deposit, viz.: the Crown of Thorns.

The pious King immediately dispatched two Dominican friars, one of whom had been a prior of a convent in Constantinople, to bring the relic to Paris. St. Louis, his brother, and the whole court of France walked out, barefooted, many miles into the country, to receive it as it approached the capital.

A magnificent shrine, in the form of an enormous reliquary, and called ever since La Sainte Chapelle, or the Holy Chapel, was built on the island in the River Seine, which flows through Paris. It is near the Cathedral of Notre Dame, and is still perfectly entire.

In it the Crown of Thorns was deposited with great ceremony; and there it remains, having been providentially preserved through the many vicissitudes of fire and flood, and the imminent dangers arising from foreign invasion, Civil and religious wars, the great Revolution, and the insurrection of the Commune.—"Catholic Register" and "Canadian Extension."

Love of Jesus

I cannot deny that I love Jesus, love Him passionately, love Him with every fibre of my heart. He knows it, too, since He has asked me to do many things for Him which have cost me more than I should like to say, yet which with His grace were sweet and easy in a sense. He knows that my longing, at least, even if the strength and courage are wanting, is to do and suffer much more for Him, and that were He tomorrow to ask for the sacrifice of every living friend, I would not refuse Him. Yet, with all that, with the intense longing to make Him known and loved, I have never yet been able to speak of Him to others as I want to.—W. Doyle, S.J.

DIRECTORY

ARCHDIOCESE OF EDMONTON

Former See of St. Albert, created Sept. 22, 1871; See transferred to Edmonton and raised to an archdiocese Nov. 30, 1912.

It comprises the part of central Alberta bounded on the north by the 55th degree of latitude, on the south by the line dividing the 30th and 31st townships, on the east by the Province of Saskatchewan and on the west by the summit of the Rocky Mountains.

MOST REVEREND
HENRY JOSEPH O'LEARY, D.D.

Archbishop of Edmonton; cons. Bishop of Charlottetown, May 22, 1913; promoted to the archdiocese of Edmonton, Sept. 7, 1920; assistant at the Pontifical Throne, June 18, 1926. Res., Edmonton, Alta., 10044 113th St.

Former Bishops—Rt. Rev. Vital Justin Grandin, O.M.I., D.D., cons. Bishop of Satala and Co-adjutor to the Bishop of St. Boniface, Nov. 13, 1859; transferred to the See of St. Albert on the day of its erection, Sept. 22, 1871; died June 3, 1902. Most Rev. Emile Legal, O.M.I., D.D., cons. June 17, 1897, with the title Bishop of Pogla; transferred to See of St. Albert June 2, 1902; appointed Archbishop of Edmonton, Nov. 30, 1912; died March 10, 1920.

Vicar-General—Rt. Rev. James C. McGuigan, D.D., P.A., V.G. Res., Edmonton, Alta., 9948 110th St.

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Secretary—Rev. E. Q. Jennings. Res., Edmonton, Alta., 10044 113th St.

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Defensor Vinculi—Rev. Hyacinth Workman, O.F.M.

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CLERGY, CHURCHES, MISSIONS AND SCHOOLS

City of Edmonton

Cathedral of St. Joseph—Most Rev. H. J. O'Leary, D.D.; Rt. Rev. J. C. McGuigan, P.A., D.D., V.G.; Rev. L. Nelligan, D.D., rector; Rev. Joseph Murphy, Rev. J. Burke assistants.

School—12 teachers. Pupils, 375.

High School—11 teachers. Pupils, 341.

Commercial High School—2 teachers. Pupils, 46.

Convent—23 Faithful Companions of Jesus.

Girls' Separate High and Cathedral School—Pupils, 402. Boarders, 40.

Rosary Hall—5 Sisters of Providence of Kingston. Boarders, 42.

Monastery—Sisters Adorers of the Precious Blood (Contemplative). Sisters, 30. Rev. Mother Immaculate Heart, Supr. Res., 11105 100th Ave.

Convent of Sisters of Charity (Motherhouse, Halifax)—7 Sisters. Rev. Mother Francis de Chantal, superior.

Pro-Cathedral of St. Anthony—Rev. W. B. Carleton, rector; Rev. T. Hammil, Rev. D. Murphy, assistants.

St. Mary's Home—4 Sisters of Providence. Rev. Mother Florentina, superior; 50 orphans.

St. Anthony's Convent—12 Sisters, Ursulines of Jesus. Rev. Mother O'Keefe, superior. 22 boarders. Sisters in charge of school.

School—10 teachers. Pupils, 318.

St. Alphonsus—Rev. Archibald MacDonald, C.SS.R., superior; Charles O'Reilly, C.SS.R.; A. McGuire, C.SS.R.

School—6 Sisters of Charity. Pupils, 164. 4 Sisters of Service. Sister Regan, superior.

St. Joachim's (French)—Rev. U. Langlois, O.M.I., P.P.; Rev. M. Hetu, O.M.I. Res., 9916 110th St.

Immaculate Conception (French)—Rev. J. R. Ketchen, P.P. Res., 10830 96th St.

Convent—10 Sisters of the Assumption. Pupils, 75.

Sacred Heart—Rev. M. J. O'Gorman, P.P.; Rev. John Morrison, assistant. Res., 10821 96th St.

Convent of the Sacred Heart—14 Sisters of St. Joseph. Boarders, 21.

Convent of Good Shepherds—14 Sisters of Our Lady of Charity. Orphans, 82. Adult girls, 32.

Sacred Heart School—16 teachers. Pupils, 552.

Fairview School—1 teacher. Pupils, 32.

Fraser School—1 teacher. Pupils, 29.

St. Edmond—Rev. F. Koolen. Res., 12722 119th St.

School—4 Ursulines of Jesus. Pupils, 124.

St. Francis of Assisi—Rev. Fr. Celestine Joseph Demers, O.F.M., guardian and parish priest; Rev. Fr. Hyacinth Workman, O.F.M., vicar and rector of college; Rev. Fr. John de Capistran Cayer, O.F.M.; Rev. Fr. Marcellin Sarrasin, O.F.M.; Rev. Fr. Amedee Houle, O.F.M.; Rev. Fr. William Lavallée, O.F.M.; and 5 lay-brothers.

Missions—Fort Saskatchewan.

School—Sisters of Providence. Pupils, 151.

St. Andrew's—Rev. Fr. E. Q. Jennings, P.P.

St. Andrew's School—3 Sisters. Pupils, 95.

Holy Rosary—Rev. Joseph Miksa, pastor.

Missions—Scaro, Wostok, Opal, and Waugh.

Church of the Assumption (Bonnie Doon)—Rev. J. Ingoldsby. Address, 10757 83rd Ave.

St. Theresa's (Ross Flats)—Served from the Cathedral.

School—1 Sister of Providence. Pupils, 30.

Outside the City of Edmonton

Assumption (South Rosenheim), Altario P.O.—Rev. F. Schachtel.

Mission—Mt. Carmel.

Altario, Alta.—Rev. Ralph Malone, P.P.

Athabasca, Alta.—St. Gabriel—Rev. A. Demaris, O.M.I.

Missions—Colinton, Lac Baptiste, Stocks.

Beaumont, Alta., St. Vital—Rev. E. Gaborit, S.C.J.

Bluffton, Alta.—Served from Lacombe.

Missions—Rimbey, Britton, Lockhart.

Bonnyville, Alta., St. Louis—Rev. J. Lapointe, P.P.

Mission—Beaver River.

Brosseau, Alta., St. Lawrence—Rev. H. Doyle. Mission—Beauvallon.

Camrose, Alta., St. Francis Xavier—Very Rev. P. F. Harrington, P.P.; Rev. E. Rohan, assistant.

Missions—Manfred, Bashaw.

Castor, Alta., Our Lady of Grace—Very Rev. J. J. O'Halloran, P.P.

School—Daughters of Wisdom.

Missions—Foreman, Gadsby, Halkirk, Notre Dame de Savoie.

Chauvin, Sacred Heart—Rev. Joseph Huet, S.C.J.

Chipman—Rev. M. Rosiecki, P.P.

Missions—Hilliard, Cracow.

Clandonald, St. Bride's—Rev. Malcolm MacDonald.

Mission—St. Andrew's.

Clyde—Rev. P. Sullivan.

Missions—Perryvale, Rochester, Tawatinaw.

Cold Lake—(Legoff P.O.), St. Raphael—Rev. J. Pratt, O.M.I.; Rev. E. Lacombe, O.M.I.

Missions—St. Dominic, Gurneyville.

Consort, St. Elizabeth—Rev. T. Wall, pastor.

Missions—Veteran, Monitor, Bideford.

Coronation—Rev. J. A. McGowan, P.P.

Mission—Bulwark.

Daysland, St. Mark—Rev. E. de Wilde; 9 Sisters of Providence, Kingston.

Duhamel, St. Thomas—Rev. H. Beillevaire.

Mission—Hay Lakes.

Edson, Alta.—Rev. K. MacLean.

Missions—Bickerdike, Bright Bank, Junkins, Lindale, McKay, Marlboro, Obed, Pocahontas, Resevear, Coalspur, Blackstone, Brookdale, Robb, Wield.

Galahad, Alta., St. Donatus—Rev. Ernest Yandeau, pastor.

Missions—Alliance, Wanda, Forestburg.

Glydehurst, Alta.—Rev. M. P. Rosiecki. Address, R.R. 2. Camrose.

Missions—Bittern Lake, Round Hill, Kopernick.

Good Fish Lake, Alta. St. Mathias—Served from Sacred Heart.

Missions—Grandin, Lac Castor.

Hanna, Alta., St. George's—Rev. Joseph Fay.

Mission—Delia.

Hardisty, Alta.—Rev. Fr. Martin, P.P.

Mission—Lougheed.

Heisler, St. Henry—Rev. Henry Duffy.

Missions—Rosalind, Bawlf.

Hobbema (Indian Mission), Our Lady of Seven Dolors—Rev. P. Moulin, O.M.I.

Jasper—Rev. T. Wheeler.

Mission—Brule.

Killam, Alta.—Rev. M. McCarthy.

Mission—Strome.

Lac La Biche, Alta., Our Lady of Victories—Rev. A. Lajeunesse, O.M.I.; Rev. A. Legoff, O.M.I.

School—4 Daughters of Jesus

Missions—Normandeau, Lac des Oeux.

Lac La Biche, Alta., St. Catherine's—Rev. R. B. Woodhouse, P.P.

Lac Ste. Anne, Alta.—Rev. A. Wattel, O.M.I.

Lacombe, Alta., St. Stephen—Rev. G. Harrison, P.P.

Missions—Ponoka, Chesterwold, Mirror, Alix, Donalda, Bluffton.

Lafond, Alta., St. Bernard—Very Rev. E. Tessier.

Lamoureux, Alta., Our Lady of Lourdes—Rev. J. H. Garnier, P.P.

Leduc, Alta., St. Benedict—Rev. Patrick McQuaid.
Missions—Millet, Genesse.

Legal, Alta., St. Emile—Rev. H. Goutier, P.P.; Rev. J. B. Leduc, assistant.

Lloydminster—Rev. Thomas Dobson.
Mission—Kitscoty.

Mountain Park—Rev. Louis Culerier, O.M.I., missionary.
Missions—Cadomin, Luscar, Embarras, Foothills, Leyland, Lovett, Macleod River, Oliphant.

Morinville, Alta., St. John the Baptist—Rt. Rev. Msgr. M. Pilon, P.D.; Fr. Leclerc; A. LePage.

Mundare, St. Mary's—Rev. Fr. Szudarek, O.F.M.; Rev. L. Bozyk.
Missions—Opal, Plain Lake, Peguis.

Olds—Served from Red Deer.
Missions—Didsbury, Innisfail.

Onoway, St. Rose of Lima—Rev. John L. Stacey.
Missions—Cherhill, Glen Nevis, Mayerthorpe, Greencourt, Whitecourt, Sangudo, Lac La Nonne.

Picardville, Alta., Our Lady of Perpetual Help—Rev. B. Le Marchand.

Plamondonville, St. Isidore—Rev. N. Chartrand.
Mission—Donatville.

Provost, Alta.—Rev. M. A. Harnett.
Missions—Cadogan, Czar.

Radway Centre—Rev. P. Heffernan.
Hospital—4 Sisters of Charity.

Red Deer, Alta., Our Lady of Seven Dolors—Very Rev. Joseph MacDonald, P.P.; Rev. J. Sullivan.

Riviere Qui Barre, St. Emerence—Rev. Alfred MacIntyre.
Mission—Calahoo.

Riviere Qui Barre Mission (Alexander Indian Reserve)—Rev. P. LeBre, O.M.I.
Missions—Belvedere, St. Charles, Stettin.

Rosenheim, Alta., St. Norbert—Rev. T. Ash.

Saddle Lake (Sacred Heart P.O.), Alta. (Indian Mission)—Rev. V. Legoff, O.M.I.; L. Balter, O.M.I.

Smoky Lake—Very Rev. Peter F. Hughes, D.D., V.F.; 4 Franciscan Sisters of the Atonement.

St. Albert, Alta.—Rev. A. Jan, O.M.I.
Convent—20 Sisters of Charity. Pupils, 330.

St. Bride's—Rev. W. McPhee.
Mission—Cork.

St. Edouard, Alta.—Rev. S. Loranger.

St. Joseph's—Rev. L. Connoir, pastor.
Mission—St. Michael's.

St. Lina, Alta., St. Helen's—Rev. A. Lemaire, S.C.J.
Mission—St. Agnes.

St. Paul, Alta.—Revs. L. Larose, O.M.I., P.P.; J. LeClainche, O.M.I.

St. Vincents—Rev. Charles Okhuysen
Mission—Flat Lake.

Spring Lake, Alta., St. Boniface—Rev. M. Schnitzler.
Mission—St. Peter's.

Spruce Grove—Rev. C. Keenan; Rev. Fr. Leamy, assistant.
Missions—Carvel, Duffield, Tomahawk.

Stettler—Rev. Ernest Battle.
Mission—Ewing.

Sylvan Lake—Served from Red Deer.
Mission—Nordegg.

Three Hills—Rev. J. Rupert O'Neil.
Missions—Delburne, Lumni.

Tofield—Served from Edmonton.
Missions—Holden, Hasting's Lake, Ryley.

Trochu, Alta., St. Ann of the Prairies—Very Rev. Wilfred McNabb, V.F., P.P.
Missions—Elnora, Breda.

Vegreville, Alta., St. Martin—Very Rev. Dominic Rowland, P.P.; Rev. Joseph Malone, assistant.
School—18 Daughters of Providence.
Missions—Innisfree, Lavoy, Ranfurly, Raith.

Venice, Alta.—Rev. C. Fabris, Ph.D.
Mission—Hylo.

Vermilion, Alta., Holy Name—Very Rev. J. O'Sullivan, P.P.
Missions — Manville, Vanesti, Dewberry, Peguis.

Viking, Alta., Holy Heart of Mary—Rev. R. O'Neil, P.P.
Missions—Mount Carmel, Prague.

Villeneuve, Alta., St. Peter—Rev. A. Clermont, P.P.

Vilna, Alta.—Rev. Patrick Rooney, P.P.

Vimy, Alta., Our Lady of Victories—Rev. J. F. Mallet, P.P.

Wainwright, Alta.—Rev. M. Murphy.
Missions—Buffalo View, Edgerton, Gilt Edge, Heath, Philips, Paradise Valley, Irma.

Wabamun—Rev. W. Comire, O.M.I.
Missions—Entrance, Evansburg, Entwistle, Winterburn.

Warspite, Alta., St. Anthony's—Served from Radway Centre.

Westlock, Alta.—Rev. Eugene Rooney.
Missions—Dapp, Mosside, Naples, Edison, Fort Assinaboine, Paddle River, Barrhead.

Wetaskiwin, Alta., Sacred Heart—Rev. L. C. Walravens, O. Praem.

Colonization Agents—Rev. Avila LePage, for Eastern Canada and Morinville, Alta.; Rev. Andrew MacDonnell, O.S.B., Rev. D. MacIntyre, for the Hebrides and Scotland, 10044 113th St., Edmonton, Alta.

Absent on leave—Rev. Leo Lambrick, Alhambra, California; Rev. G. Cochet, S.C.J.; Rev. Cornelius Sullivan, Los Angeles, California; Rev. J. M. Boucher; Rev. A. Bernier, O.M.I.

Retired—Revs. F. Lecorre, O.M.I.; F. Ladet, O.M.I.; V. Phillopot, O.M.I.; L. Tremblay.

Canadian College, Rome—Rev. C. Foran; Rev. P. O'Reilly; Rev. E. Donahue.

Catholic University of America—Rev. R. McKenna.

INSTITUTIONS IN CHARGE OF SECULAR CLERGY

St. Joseph's Major Seminary, 9948 110th St.—Rt. Rev. James C. McGuigan, S.T.D., J.C.D., P.A., V.G., rector and professor of Canon Law; Rev. Henri La Coste, O.M.I., D.D., Ph.D., doctor of the pontifical academy of St. Thomas Aquinas, vice-rector and professor of dogmatic theology; Rev. M. O'Neil, B.A., prefect of discipline, professor of moral; Rev. Charles Fabris, Ph.D., professor of sacred scripture; Rev. J. Romeo Ketchen, B.A., professor of sacred liturgy; Rev. James A. MacLellan, B.A., professor of history; Rev. Francis Campbell, B.A., professor of ethics and sociology; Rev. H. Griffin, D.D., professor of logic and psychology; Rev. Timothy Ryan, B.A., bursar and professor of homeletics. Students, 66.

Edmonton Separate High School—Rev. Walter Daly, B.A., principal; Rev. J. Ingoldsby, B.A.; Rev. Bro. Victor; Rev. Bro. Ignatius.

"The Western Catholic," Catholic Weekly of Alberta—Rev. J. A. MacLellan, B.A., editor.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS

Orders of Men

Provincial House of Oblates, 9916 110th St.—Very Rev. J. B. Beys, O.M.I., provincial; Rev. Albert Naessens, O.M.I., bursar.

Ruthenian College for Boys (in charge of the Brothers of the Christian Schools of Toronto)—Rev. Bro. Walter, F.S.C., vice-rector; Rev. Bro. Methodius, F.S.C., professor of Ukrainian language and literature. Students, 42.

St. Anthony's Seraphic College (Franciscan Fathers)—Rev. Fr. Hyacinth Workman, O.F.M., rector; Rev. Fr. John de Capistran Cayer, O.F.M.; Rev. Fr. Amedee Houle, O. F.M.; Rev. Fr. William Lavallée, O.F.M.; Rev. Fr. Marcellin Sarrasin, O.F.M., and Rev. Fr. Alphonse-Marie Claude, professors. Students, 32.

St. Francis Xavier College (Edmonton West)—Rev. Joseph Béliveau, S.J., rector; Rev. Fr. Jean, S.J., bursar; Rev. Joseph Fortier, S.J., dean of discipline; Rev. Ferdinand Faure, S.J.; Rev. T. Migneault, S.J.; Rev. A. Hamel, S.J. Scholastics, 7. Lay Brothers, 5. Students, 175.

St. John the Evangelist College (Edmonton South)—Rev. A. Daridon, O.M.I., superior; Rev. Chas. Devic, O.M.I.; Rev. H. Routhier, O.M.I.; Rev. A. Vallieres, O.M.I.; Rev. A. Paradis, O.M.I.; Rev. A. Tétreault, O.M.I.; Rev. L. Bussiéres, O.M.I.; Rev. E. O'Sullivan, O.M.I. Students, 80.

St. Joseph's University College (affiliated with the University of Alberta), in charge of Brothers of the Christian Schools—Rev. Bro. Rogation, F.S.C., rector; Rev. Bro. Philip, F.S.C., M.A., Ph.D., vice-rector, professor of philosophy; Rev. Bro. Francis, F.S.C., registrar; Rev. Bro. Memorian, F.S.C., professor of professional ethics and Church history; Rev. Bro. Victor, F.S.C., dean of studies; Rev. Bro. Ignatius. Students, 91.

Orders of Women

Edmonton:

Academy and Catholic Separate School—23 Faithful Companions of Jesus. Mother Hilda, superior. Pupils, 375; boarders, 40.

General Hospital, Provincial House of Gray Nuns of Montreal—Mother Gallant, prov.; 9 Gray Nuns. Nurses, 90; helpers, 16. Sister Duckett, superior. Rev. M. O'Neil, chaplain.

Misericordia Hospital—21 Sisters of Misericorde. Student nurses, 68. Sister Mary of the Holy Heart, superior. Rev. T. Ryan. chaplain.

Refuge—14 Sisters of Our Lady of Charity (Good Shepherd). Mother St. Aloysius, superior. Inmates, 50.

Orphanage, O'Connell Institute—4 Sisters of Our Lady of Charity (Good Shepherd). Orphans, 80.

Sisters of Service—5 Sisters. Sister Meade, superior. Catechetical instruction—Beverly and E. Edmonton.

Convent, St. Joseph's Seminary—4 Daughters of Jesus in charge of the household department. Sister St. Peter, superior.

Rosary Hall, Catholic Home—5 Sisters of Providence. Mother Mary Carmelita, superior. Average boarders, 43.

Sacred Heart Convent and Catholic Separate School (Edmonton East)—14 Sisters of St. Joseph. Mother M. Clement, superior. Pupils, 531.

Convent and Catholic Separate School (Edmonton North)—5 Sisters of St. Joseph. Pupils, 151.

Convent and Separate School (Edmonton South)—12 Ursuline Sisters of Jesus. Mother Anne Celine O'Keefe, superior. Pupils, 318.

Convent, St. John's College (Edmonton South)—8 Sisters of Charity of Evron in charge of the household department. Sister Alphonsine Hireau, superior.

Convent and Catholic Separate School (Edmonton South)—12 Ursuline Sisters of Jesus. Rev. Mother Mary Auguston, superior. Pupils, 150.

St. Mary's Home—Rev. Mother Florentina, superior. Orphans, 50.

Old People's Home, Whyte Ave., (Edmonton South)—Sisters of Providence.

Sisters of Assumption, 10830 96th St.—10 Sisters. 75 pupils. Rev. Mother S. Majoric, superior.

Sisters of the Precious Blood (Contemplative), 11105 100th Ave.—Sisters, 26. Rev. Mother of the Immaculate Heart, superior.

Sisters of Charity of Mount St. Vincent, Halifax—5 Sisters. Rev. Mother de Chantal, superior, 11229 100th Ave.

Commercial High School—50 pupils.

St. Andrew's School—95 pupils.

Sisters of Charity, 11541 87th St.—5 Sisters. Rev. Sister Barbara, superior.

School—164 pupils.

Convent of St. Edmunds, Calder—Rev. Mother Murray, superior. Pupils, 115.

Hostel, Sisters of Service, 9919 105th St.

Hostel, Sisters of the Atonement, 9618 106a Ave.

Barrhead:

St. Elizabeth's Hospital—Sisters of Charity of Halifax.

Camrose:

Hospital—9 Sisters of Providence. Sister M. Clotilda, superior. Patients admitted during the year, 1,427.

Castor:

Our Lady of the Rosary Hospital—10 Daughters of Wisdom. Sister St. Lucia de St. Joseph, superior. Patients admitted during the year, 202.

Catholic Separate School—3 Sisters of Wisdom. Pupils, 82.

Daysland:

Hospital—9 Sisters of Providence. Sister M. Alacoque, superior.

Edson:

St. John's Hospital—5 Sisters of Service.

Galahad:

St. Joseph's Hospital—5 Sisters of St. Joseph's.

Hardisty:

St. Ann's Hospital—5 Sisters of Charity of Halifax.

Hobbema:

Indian Boarding School—12 Sisters of the Assumption. Sister Jean Chrysostome, superior. Pupils, 100.

Jasper:

Hospital—Sisters of Charity (Halifax).

Lac La Biche:

Convent and School—4 Daughters of Jesus. Sister Annice de St. Charles, superior. Pupils, 42.

Morinville:

Provincial House, Convent and Catholic School—18 Daughters of Jesus. Mother de Bathilde, superior-prov. Pupils, 207.

Radway Centre:

St. Joseph of the Prairies Hospital—6 Sisters of the Immaculate Conception.

Red Deer:

Convent and Catholic Separate School—11 Daughters of Wisdom. Sister M. St. Agathe, superior. Pupils, 88; boarders, 78.

Rimbey:

Hospital—Sisters of St. Joseph.

Saddle Lake (Sacred Heart P.O.):

Indian Boarding School—8 Gray Nuns. Sister St. Gregory, superior. Pupils, 46.

Smoky Lake:

Hostel—4 Franciscan Sisters of the Atonement.

St. Albert:

Academy and Catholic School, Orphanage, Asylum and Indian Boarding School—30 Gray Nuns. Sister Briand, superior. Orphans, 81; Indian pupils, 100; boarders, 62; pupils from outside, 87.

Convent of the Daughters of Jesus—4 Sisters in charge of the household department. Oblate Father's House. Sister St. Crescence, superior.

St. Paul:

Convent and Catholic Separate School—9 Sisters of the Assumption. Sister M. de la Croix, superior. Pupils, 174; boarders, 48.

St. Teresa's Hospital—5 Sisters of Charity.

Trochu:

Provincial House and Convent—19 Sisters of Notre Dame of Evron. Mother M. Louise Recton, superior-prov. Pupils, 134; boarders, 69.

Hospital and Catholic Separate School—6 Sisters of Charity of Evron. Mother M. Louise Recton, superior-prov. Patients admitted during the year, 201.

Vegreville:

Convent and Catholic Separate School—10 Daughters of Providence. Mother St. Victor, superior. Pupils, 110; boarders, 68.

Hospital—10 Sisters of Notre Dame of Evron. 2 helpers. Sister Maria Francoise Jouin, superior. Patients admitted during the year, 502.

Vilna:

Our Lady's Hospital—5 Sisters of Service.

Westlock:

Hospital—5 Sisters of Charity (Mother House, Halifax).

Wetaskiwin:

Convent and Catholic Separate School—4 Sisters of the Assumption. Sister St. Mary, superior. Pupils, 80.

RELIGIOUS COMMUNITIES IN THE ARCHDIOCESE

Index to Communities of Men

Oblates of Mary Immaculate (Province of Alberta-Saskatchewan)—The Oblate Fathers attend to all Indian missions of the diocese, and numerous parishes and missions, viz: Edmonton Centre, Athabasca, Cold Lake, Good Fish Lake, Hobbema, Lac La Biche, Lac Ste. Anne, Saddle Lake, St. Albert, St. Paul de Metis, Winterburn.

Franciscan Fathers (Province of Canada)—Edmonton North, Chipman, Fort Saskatchewan, Mundare.

Priests of the Sacred Heart of Jesus (St. Quentin, France)—Beaumont, Chauvin, St. Lina.

Jesuit Fathers (Province of Canada)—College, Edmonton West.

Redemptorist Fathers (English, Province of Canada)—Edmonton, St. Alphonsus and Mission Band.

Brothers of the Christian Schools (founded by St. John Baptist de la Salle)—In charge of St. Joseph's University College; affiliated to Alberta University.

DIOCESE OF CALGARY

(*Diocesis Calgariensis*)

Established November 30, 1912

Comprises the southern part of the Province of Alberta, with the line that divides the Thirtieth from the Thirty-first Township as the northern boundary, and is bounded on the East by the Province of Saskatchewan, on the South by the United States border, and on the West by the Province of British Columbia.

RIGHT REVEREND JOHN THOMAS KIDD, D.D., LL.D.

Bishop of Calgary; appointed February 6, 1925; consecrated Bishop of Calgary, May 6, 1925. Residence 910 Seven A Street, N. W., Calgary, Alberta.

Former Bishop—Rt. Rev. John Thomas McNally, D.D.; consecrated June 1, 1913; tranferred to the Diocese of Hamilton, August 11, 1924.

Vicar General—Rt. Rev. Msgr. Arthur J. Hetherington. Res. 1515 Thirteenth Avenue West, Calgary, Alberta.

Chancellor and Secretary—Rev. Neville R. Anderson. Res. 910 Seven A Street, N.W., Calgary, Alberta.

Deans—Very Rev. William R. Dargan and Very Rev. Michael Murphy.

Consultores Dioecesani—Rt. Rev. Msgr. A. J. Hetherington, V.G., Revs. John S. Smith, Fergus J. O'Brien, A. E. Rouleau, William E. Cameron.

Official—Rt. Rev. Msgr. A. J. Hetherington, V.G.

Defensor Vinculi et Promotor Justitiae—Rev. John Dunbar.

Notarius—Rev. Neville Anderson.

Pro-Synodal Judices et Examinatores—Rt. Rev. Msgr. A. J. Hetherington, V.G., Very Rev. Dean W. R. Dargan, Revs. A. B. Macdonald, D.D., W. E. Cameron, John S. Smith.

Parochi Consultores—Revs. P. J. N. Cosman, Edmund J. McCoy, Adolph MacAdam, Michael McQuaid, Cyril Lynett.

Concilium a Vigilantia et Censores Librorum—Revs. A. B. Macdonald, D.D., J. L. Levern, O.M.I., E. L. Doyle.

Board of Administration—Rt. Rev. Msgr. A. J. Hetherington, V.G., and Rev. N. Anderson.

Diocesan Director of Religious Communities—Rev. J. Riou, O.M.I.

Diocesan Director of Hospitals—Rev. W. E. Cameron.

Diocesan Director of the Pious Union of the Missions—Rt. Rev. Msgr. A. J. Hetherington, V.G.

Diocesan Board for the Society of the Propagation of the Faith—Rt. Msgr. A. J. Hetherington, V.G., Revs. John Smith and Neville Anderson.

Diocesan Director of Priests' Eucharistic League—Rev. Neville Anderson.

Diocesan Director of Catholic Immigration—Rev. Thomas H. Greene. Residence, 221 Eighteenth Avenue West, Calgary, Alberta.

Diocesan Director of Apostleship of Prayer—Rev. Albert E. Rouleau.

Diocesan Director of the Pious Union of St. Joseph—Rev. E. L. Doyle.

Diocesan Director of Ecclesiastical Chant—Rev. Henry A. Boltz.

CLERGY, CHURCHES, MISSIONS AND SCHOOLS

City of Calgary

St. Mary's Cathedral—Rt. Rev. John T. Kidd, D.D., LL.D., Bishop; Rev. John S. Smith, Rector; Revs. A. B. Macdonald, D.D., Henry A. Boltz, John A. Cunningham. Residence, 219 Eighteenth Avenue West.

Holy Family Church—Rev. Clovis Beauregard. Residence, 513 Eighteenth Avenue West.

Schools—St. Mary's High School and College (Boys), Rev. W. E. Cameron, B.A. (Oxon), Principal; Revs. E. L. Doyle, John T. Dunbar and one lay teacher. Pupils, 85.

St. Mary's School (Boys, Senior Grades)—Two lay teachers. Pupils, 68.

St. Mary's High School (Girls)—Five Sisters Faithful Companions of Jesus. Pupils, 160.

St. Mary's School (Primary Grades)—One Sister Faithful Companions of Jesus; four lay teachers. Pupils, 196.

Holy Angels—Two Ursuline Sisters, four lay teachers. Pupils, 199.

Sacred Heart Church—Rt. Rev. Msgr. A. J. Hetherington, V.G., Rev. Henri F. Ritter.

School—Sacred Heart; three Ursuline Sisters, two lay teachers. Pupils, 220.

St. Joseph's Church—Rev. Fergus J. O'Brien. Residence, 640 Nineteenth Avenue N.W.

Schools—St. Joseph's; three lay teachers. Pupils, 84.

St. John's; two lay teachers. Pupils, 65.

St. Ann's Church—Rev. Albert E. Rouleau. Residence, 922 21st Avenue East.

School—St. Ann's; two Sisters Faithful Companions of Jesus, three lay teachers. Pupils, 189.

Our Lady of Perpetual Help—Rev. Isidore Shalla, C.SS.R. Residence, 610 Second Avenue N.E.

School—St. Angela's; six lay teachers. Pupils, 220.

St. Stephen's (Ukrainian Greek Catholic)—658 First Avenue N.E.

Missionary for Hungarian People—Rev. Tihamer Zekany, 219 Eighteenth Avenue West.

Outside the City of Calgary

Bassano—St. Columba's Church; Rev. Francis Fitzpatrick. Missions—Rosemary, St. John the Baptist; Patricia, Sacred Heart; Hussar, St. Ann's. Also at Brooks, Millicent, Cavendish, Alderson, Bowell, Suffield, Gem.

Beiseker—St. Mary's Church; Rev. Michael McQuaid. Missions—Swalwell, SS. James and Catherine; Acme and Grainger.

Bellevue—St. Cyril's Church; Rev. R. J. Donovan. Missions—St. Theresa of the Child Jesus.

Blairmore—St. Ann's Church; Rev. Michael A. Harrington.

Blood Reserve (Cardston P.O.)—Indian Mission. St. Francis Xavier Church; Rev. E. Ruaux, O.M.I.

Bow Island—St. Michael's Church; Rev. Edmund J. McCoy. Missions—Sacred Heart, near Grassy Lake; Whitlaw, Immaculate Conception; Grassy Lake, Assumption; Retlaw, St. Ann's; Lomond, St. Joseph's; also at Travers, Ranchville, Eyremore, Purple Springs.

Canmore—Sacred Heart Church; Rev. John Osborne. Missions—Banff, St. Mary's; Exshaw, St. Bernard's.

Cardston—St. Theresa of the Child Jesus; Rev. Doriste Moreau. Missions—Harrisville, St. Stephen's; Waterton Lakes, Precious Blood; Taylorville, Kimball, Del Bonita, Raley.

Carstairs—St. Agnes' Church; Very Rev. Dean W. R. Dargan. Missions— Crossfield, St. Frances of Rome; Airdrie, Cremona.

Cluny—Holy Trinity Church; Rev. J. Riou, O.M.I., Rev. L. D. Doucet, O.M.I. Missions—Sarcee Indian Reserve, St. George's Church; Namaka, St. Gerrard Majella.

Coalhurst—St. Joseph's Church; Rev. Francis McKinnon. Missions—Iron Springs, Our Lady of Mercy; Diamond City, Kehoe.

Cochrane—St. Joseph's Church; attended from St. Mary's Cathedral.

Cowley—St. Joseph's Church; Rev. Francis Arsenault. Missions—Burmis, St. Stanislaus Kostka; Tod Creek, Beaver Mines.

Coleman—Holy Ghost Church; Rev. Edmund Lehman.

Drumheller—St. Anthony's Church; Rev. Philip J. N. Cosman.

Empress—Church of the Infant Jesus; Rev. Leo Sullivan. Missions—Acadia Valley, SS. Peter and Paul; Jenner, Our Lady of Perpetual Help; Tide Lake, St. Mary's; Iddisleigh, Buffalo, Atlee, Bindloss.

Fishburn—(Hill Spring P.O.) St. Henry's Church; Rev. J. M. Salaun, O.M.I. Missions—Spring Ridge, Glenwood.

Forest Lawn—Holy Trinity Church; attended from St. Mary's Cathedral.

Gleichen—St. Victor's Church.

Missions—Arrowwood, St. Columban's; Milo, Queenstown.

Granum—St. Augustine's Church; Rev. Francis Hughes. Missions—Claresholm, St. Vincent de Paul; Nanton, St. Cecilia's, Stavely, St. Vincent Ferrer.

Hardieville—Our Lady of Lourdes; Rev. Emile Fabre, O.M.I. Mission—Coaldale.

High River—St. Francis de Sales Church; Rev. William F. Bowlen. Missions—Brant, Sacred Heart, Blackie, Aldersyde.

Lake Louise—Attended from the Cathedral during the summer.

Lethbridge—St. Patrick's Church; Very Rev. Michael Murphy, O.M.I.; Rev. Joseph Maguire, O.M.I.; Rev. Felix Beck, O.M.I. Residence, 312 Tenth Street South.

Schools—St. Patrick's High School; two Sisters Faithful Companions of Jesus; two lay teachers. Pupils, 64.
Senior grades—Two lay teachers. Pupils, 66.

St. Basil's School—Two Sisters Faithful Companions of Jesus; five lay teachers. Pupils, 314.

St. Aloysius—Two Sisters Faithful Companions of Jesus; one lay teacher. Pupils, 108.

SS. Peter and Paul Church (Greek Catholic)—Rev. Ambrose Redkevich, D.D. Residence 640 Twelve C Street North.

Macleod—Holy Cross Church; Rev. Colin F. Ross.

School—One lay teacher. Pupils, 60.

Missions—Porcupine Hills, Spring Point, Mud Lake, Pearce, Monarch.

Medicine Hat—St. Patrick's Church; Rev. Michael Fitzpatrick, Administrator. Rev. J. B. Moriarty.

School—St. Louis; three Sisters of Charity of St. Louis; one lay teacher. Pupils, 138.

Missions—Redcliff, St. Mary's; Schuler, St. Josephs; Irvine, Box Springs; Dunmore, Walsh.

Midnapore—St. Patrick's Church; Rev. Albert Newman.

Munson—St. Patrick's Church; Rev. A. J. McGillivray. Mission—Mecheche.

Nemiscam—St. Raphael's Chapel; Rev. Francis H. Berg. Missions—St. Joseph's Church, near Foremost; St. Anthony's Church, near Pleasant View; Foremost, Our Lady of Perpetual Help; Etzikom, St. Gabriel Archangel; Faith, Sacred Heart; Lucky Strike, Skiff, Chin.

Okotoks—St. James Church; Rev. Neil McCormick. Mission—Black Diamond, St. Michael's.

Oyen—Sacred Heart Church; Rev. Cyril J. Lynett. Missions—Cereal, St. Cyril's Church. Also at Sibbald, Chinook, Pandora, Cold Spring, Heathdale, Rearville.

Peigan Reserve (Brocket P.O.)—Indian Mission. Conversion of St. Paul; Rev. J. L. Levern, O.M.I.

Pincher Creek—St. Michael's Church; Rev. J. S. Leparoux, O.M.I.

School—Four Daughters of Jesus, one lay teacher. Pupils, 130.

Raymond—Sacred Heart Church; Rev. E. A. Hyatt. Missions—New Dayton, St. Edmunds. Also McGrath, Spring Coulee, Stirling.

Rockyford—St. Rita's Church; Rev. J. Quentin Killen. Missions—Carbon, St. Gabriel's; Rosebud, Sacred Heart; Hesketh.
School—St. Rita's, two Ursuline Sisters. Pupils, 70.

Strathmore—Sacred Heart Church; Rev. J. E. Dougan. Missions—Langdon, St. John the Baptist; Carseland, St. Philip's.

Taber—St. Augustine's Church.

Vulcan—St. Andrew's Church; Rev. Adolph MacAdam. Missions—Champion and Fath Hill, Immaculate Conception; Carmangay, Barons; Badger Lake, Harmony School.

Warner—Our Lady of Lourdes; Rev. P. M. Speckmaier. Missions—Milk River, St. Peter's; Allerston, St. Isidore; Coutts, Holy Angels.

Wayne—Sacred Heart; Rev. John Jacob. Mission—Rosedale.

Youngstown—St. Paul's Church; Rev. Edward E. Mulvill. Missions—Richdale, St. Peter's; Sunnynook, St. Timothy's; Howie, Lone Butte, Galarneauville, Steveville.

On sick leave—Revs. Martin Bench, Patrick Beaton, C. K. Kennedy, John McLaughlin.

Pedagogical Studies; Rev. James Morrow.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS

Orders of Women

Calgary—Provincial House; Faithful Companions of Jesus, 32 Sisters.

Sacred Heart Convent and Academy—Faithful Companions of Jesus. Pupils, 64.

Holy Cross Hospital—Sisters of Charity (Grey Nuns of Montreal); 18 Sisters, 120 nurses, 300 beds. Aggregate patients in year, 5325.

Ursuline Convent, 717 Royal Avenue; 9 professed sisters, 3 novices, 1 postulant.

Blackfoot Crossing (Cluny P.O.) Indian Boarding School—8 Sisters of Providence. Pupils, 70.

Blood Reserve (Cardston P.O.) Indian Boarding School—15 Sisters of Charity (Grey Nuns of Nicolet). Pupils, 110.

Indian Hospital—8 Sisters of Charity (Grey Nuns of Nicolet); 52 beds.

Lethbridge, St. Aloysius Convent—10 Sisters Faithful Companions of Jesus.

St. Michael's Hospital—6 Sisters of Martha, 6 nurses, 30 beds.

Medicine Hat, St. Theresa's Convent and Academy—15 Sisters of Charity of St. Louis, 3 novices. Pupils, 60.

Midnapore, Lacombe Home. Provincial House, Sisters of Providence and Home for Orphans and aged—1 Provincial Superior, 1 Local Superior, 38 Sisters, 135 orphans and 40 aged.

Rockyford, St. Rita's Convent and Academy—5 Ursuline Sisters, 2 novices, 23 boarding pupils.

Peigan Reserve (Brocket P.O.) Indian Boarding School—9 Sisters of Charity (Grey Nuns of Nicolet, 52 pupils.

Pincher Creek, Kermaria Convent and St. Michael's Academy—12 Daughters of Jesus, 55 pupils.

St. Vincent's Hospital—6 Daughters of Jesus, 2 nurses, 15 beds.

Under Lay Management: Rosary Hall, 1804 Centre Street South, Calgary, Alberta.

Catholic Hostel, 1811 Centre Street South, Calgary, Alberta.

RECAPITULATION

Bishop	1
Diocesan Priests	52
Priests of Religious Orders	11
Total Priests	63
Seminarians	13
Churches with Resident Priest	43
Missions with Churches	50
Total Churches	93
Missions without Church	67
High Schools	4
Pupils	337
Academies	4
Pupils	202
Indian Boarding Schools	3
Pupils	232
Hospitals	4
Home for Aged	1
Orphanage	1
Orphans	135
Catholic Schools	23
Pupils	3,178
Catholic population, about	37,000

VICARIATE-APOSTOLIC OF GROUARD

District of Grouard

Grouard—Rt. Rev. Mgr. Emile Grouard, O.M.I., Vice. Apost. of Grouard; C. Falher, O.M.I., Vicar-General; Rev. Father Y. M. Floc'h, O.M.I., Chancellor, P.P. and Supt. of Dist.; Rev. Father E. Petour, O.M.I., Rev. L. C. St. Pierre; Rev. Hamelin, Colonizator, 1162 St. Antoine.

Missions—St. Antoine, Enilda, Slave Lake, Faust, Kinuso, Smith, White Fish Lake, Prairie Lake, Fish Lake, Buffalo Lake, Loon Lake.

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Missions—Nampa and Judah.

STEPPING-STONES

When God sends sunshine, we rejoice,
And bask beneath its rays,
But He Who knows our every need,
Supplies some cloudy days.

Complaining then, we fail to see
How wisely He decides!
The cross we dread and would avoid,
His loving care provides.

For God is good and oft-times sends
The gifts we fear to ask.
We shrink from pain, adversity,
And uncongenial task.

All these but form the stepping-stones
That lead to realms above;
The Son of God has borne the cross,
To show the world His love.

—Floe B. Straitwell, in "The Sign."

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